

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the All-beneficent, the All-merciful*

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

“Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification”

Surat Al-Ahzab 33:33

Prophetic traditions mentioned in both in Sunni and Shi'ah authoritative reference books of *hadith* and *tafsir* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl Al-kisa'*], viz. Muhammad, Ali, Fatimah, Al-Hasan, and Al-Husayn ('a) as the *Ahl Al-Bayt* (People of the Household). For instance, refer to the following references: *Sunni*: Ahmad ibn Hanbal (d. 241 AH), *Al- Musnad*, 1:231; 4:107; 6:292, 304; *Sahih Muslim* (d. 261 AH), 7:130; Al- Tirmidhi (d. 279 AH), *Sunan*, 5:361 et al.; Al- Dulabi (d. 310 AH), *Al- Dhuriyyah Al-Tahirah Al-Nabawiyyah*, p. 108; Al-Nasa'i (d. 303 AH), *Al-Sunan Al- Kubra'*, 5:108; 113; Al- Hakim Al-Nayshaburi (d. 405 AH), *Al-Mustadrak 'ala Al-Sahihayn*, 2:416, 3:133, 146- 147; Al-Zarkashi (d. 794 AH), *Al- Burhan*, p. 197; Ibn Hajar Al-Asqalani (d. 852 AH), *Fath Al-Bari Sharh Sahih Al- Bukhari*, 7:104.

Shi'ah: Al- Kulayni (d. 328 AH), *Usul Al- Kafi*, 1:287; Ibn Babawayh (d. 329 AH), *Al- Imamah wa' t- Tabsirah*, p. 47, *hadith* 29; Al- Maghribi (d. 363 AH), *Da'a'im Al- Islam*, pp. 35, 37; Al- Saduq (d. 381 AH), *Al- Khisal*, pp. 403, 550; Al- Tusi (d. 460 AH), *Al- Amali*, *hadith* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsir*: Al- Jassas (d. 370 AH), *Ahkam Al- Qur'an*; Al- Wahidi (d. 468 AH), *Asbab Al- Nuzul*; Ibn Al- Jawzi (d. 597 AH), *Zad Al- Masir*; Al- Qurtubi (d. 671 AH), *Al- Jami' Li- Ahkam Al- Qur'an*; Ibn Kathir (d. 774 AH), *Tafsir*; Al- Tha'labi (d. 825 AH), *Tafsir*; Al- Tabari (d. 875 AH), *Tafsir*; Al- Suyuti (d. 911 AH), *Al- Durr Al- Manthur*; Al- Shawkani (d. 1250 AH), *Fath Al- Qadir*; Al- 'Ayyashi (d. 320 AH), *Tafsir*; Al- Qummi (d. 329 AH), *Tafsir*; Furt Al- Kufi (d. 352 AH), *Tafsir* at the margin of the exegesis of *Surat Al- Nisa'* verse 59; Al- Tabarsi (d. 560 AH), *Majma' Al- Bayan*, as well as many other sources.

BEACONS OF GUIDANCE (5)
THE LIFE OF IMAM HUSAYN (AS)
THE MASTER OF
ALL MARTYRS

قال رسول الله ﷺ:

”إني تاركُ فيكُمُ الثَّقَلَيْنِ: كتابُ الله، وعترتي أهلُ بيتي، ما إن تمسكْتُم بهما لن تضلوا أبداً وأنتَهُما لن يفترقا حتَّى يردا عليَّ الحوضَ“

The Messenger of Allah (s) said: “Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and my progeny [‘itrati], the members of my Household [Ahl Al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawd] (of Kawthar).”

Some references:

Al-Hakim an-Nayshaburi, Al-Mustadrak ‘ala’s-Sahihayn (Beirut), vol. 3, pp. 109-110, 148, 533

Muslim, As-Sahih, (English translation), book 31, hadiths 5920-3.

At-Tirmidhi, As-Sahih, vol. 5, pp. 621-2, hadiths 3786, 3788; vol. 2, p. 219.

An-Nasa’i, Khasa’is Ali ibn Abi Talib, hadith 79.

Ahmad ibn Hanbal, Al-Musnad, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190.

Ibn al-‘Athir, Jami’ al-Usul, vol. 1, p. 277.

Ibn Kathir, Al-Bidayah wa’n-Nihayah, vol. 5, p. 209.

Ibn Kathir, Tafsir Al- Qur’an Al- ‘Azim, vol. 6, p. 199.

Nasir ad-Din Al- Albani, Silsilat Al- Ahadith as-Sahihah (Kuwait: Ad-Dar as-Salafiyyah), vol. 4, pp. 355-358.

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THE MASTER OF ALL MARTYRS***

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**THE TRUE EPITOMES OF GUIDANCE (5)
THE LIFE OF IMAM HUSAYN BIN ALI (AS), THE
MASTER OF ALL MARTYRS**

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PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahl Al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Household ('a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl Al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al - Bayt ('a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl Al-Bayt ('a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl Al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shi'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shi‘ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet’s Household (‘a) has offered to the entire world.

The Ahl Al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (s).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam Al-Mahdi, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to Munthir al-Hakim, Wisam al-Baghdadi and ‘Uday al-Gharbawi and the Ahl Al-Bayt (‘a) Islamic Foundation, London, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation office. ✍

***Cultural Affairs Department
Ahl Al-Bayt (‘a) World Assembly***

INTRODUCTION

In the Name of Allah, the Compassionate, the Merciful

In the Name of Allah and all praise to Him, He who gave everything its nature, then guided it aright. All peace and blessings be upon those whom He has chosen to be the guides of His creatures, especially the Seal of the Prophets and the Chief of the elite Messengers, the divinely chosen Prophet, Abu Al-Qasim Muhammad, and the members of his Household, the blessed and well-selected ones.

As Allah the Almighty created man, He furnished him with the two elements of intellect and volition. By intellect, man can perceive things in order to detect the truth and distinguish it from falsehood. By volition, man can choose what is good for him in order to achieve his goals and purposes.

Allah the Almighty then decided intellect to be an argument against His creatures and helped them make use of their intellects through many aspects of His guidance. It is thus Allah Who taught man what he had not known,¹ showed him the way that takes him to his most proper perfection,² appraised him of the goal of his creation,³ and caused him to exist in this world for the purpose of achieving this goal.

Through clear-cut texts, the Wise Qur'an clarified the signs, horizons, requirements, and ways to the divine guidance. It also demonstrated the causes and effects of this guidance and revealed its fruits and outcomes. In this way, the Holy Qur'an has provided us with a perfect view of divinity and its methods.

1. *Surat Al-'Alaq*, 96:5.

2. *Surat Al-Fatihah*, 1:6-7.

3. *Surat Al-Najam*, 53:42, and 51:56.

In many of the texts of the Holy Qur'an, Allah the Almighty has revealed the reality, principles, characteristics, ways, epitomes, and outcomes of divine guidance. Some of these texts are as follows:

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى﴾

"... Say: Verily, the guidance of Allah, that is the (true) guidance."¹

﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"... For Allah guides whom He will to a path that is straight."²

﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾

"... But Allah tells (you) the truth, and He shows the (right) way."³

﴿وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"... Whoever holds firmly to Allah will be shown that which is straight."⁴

﴿قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

"... Say thou: Allah alone guides towards the Truth. Is then He more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"⁵

1. Surat Al-An'am, 6:71.

2. Surat Al-Baqarah, 2:213.

3. Surat Al-Ahzab, 33:4.

4. Surat Aal 'Imran, 3:101.

5. Surat Yunus, 10:35.

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ
وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾

"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy lord is the truth, and that it guides to the path of the Exalted (in Might), Worthy of all praise."¹

﴿وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ﴾

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"²

The source of true guidance is exclusively Allah the Almighty, whose guidance must be the all-true guidance. It is thus Allah the Almighty who holds man's hand and guides him to the straight path and the flawless truth. These facts are supported by science; therefore, knowledgeable people realize and submit to these facts from top to bottom.

Philosophy and Tools of Divine Guidance

Allah the Almighty has placed in human beings the instinct for perfection and seeking beauty. He then showed him grace by guiding him towards proper perfection and loaded him with the favour of identifying the way to perfection. The Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"I have created the jinn and mankind only that they may serve me."³

¹. Surat Saba', 34:6.

². Surat Al-Qisas, 28:50.

³. Surat Al-Dhariyat, 51:56.

As true worship cannot be achieved without recognition, thus both recognition and worship have become the sole unique way, and the channel through which one reaches the peak of perfection.

As Allah the Almighty equipped man with the senses of anger and lust in order to supply him with the fuel of movement towards perfection, man became well qualified for having a hold over his anger as well as the other way round, i.e. that anger, lust and desires, resulting from these two instincts would be able to take control over him. As a result, man, aside from his intellect, enlightened knowledge, amongst other tools, is in need of what guarantees him perfect insight, genuine intuition, and the right course so that it would be possible for him to achieve perfection. Once all these tools are accessible for him, the Creator would easily question him as to why he failed to achieve perfection, since the Creator has provided him with absolute guidance, and all means to choose with full volition the way to happiness and goodness available to him; therefore, nothing coerces man to opt for the way towards evil and misery.

Based on the abovementioned explanation, we may grasp the philosophy behind supporting man's intellect, by means of divine revelation with easily understood dictations and trustworthy distinguished figures to follow. These persons are embodied by the guiding leaders, whom Allah the Almighty has chosen to undertake the duty of directing His servants to the right guidance. Thus, the Almighty has designated these persons as leaders of true guidance and made it possible for all human beings to recognize these leaders, whom the Almighty also provided with all directions required in all domains of life.

The prophets and their divinely guided successors have always carried the banner of divine guidance since the dawn of human history, continuing to carrying it throughout the ages of human civilization and the generations that followed.

The Almighty has never left His servants without appointing for them an illuminated, enlightened guide, and a director. This fact is supported by clear-cut texts of the Divine Revelation. Some of these texts, which are supported by excellent reasoning, state that the earth will never be devoid of a person, representing conveying and defending the Divine arguments for the Almighty's creations:

﴿لَعَلَّآ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

"...in order that mankind may have no excuse against Almighty Allah." ¹

Thus, a representative perfect divine figure existed before the creation and with the creation, and will endure to remain after the termination of the creation.² Moreover, even if only two beings remain alive on this globe, one of them must be appointed by the Almighty to be His Divine representation against the other. This fact has been undoubtedly stated by the Holy Qur'an that reads:

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

".. Thou art a warner only, and for every man a guide." ³

The prophets, messengers, and their guiding divinely appointed successors undertake the mission of guidance at all levels. This process of guidance can be summed up in a set of correlated and integral missions, which can be put in the following points:

1. They receive the divine revelation in a perfect way and assimilate the divine mission in the most accurate manner. This process of reception stands for their perfect readiness for receiving the divine mission. For this reason, the divine selection of the Messengers must be one of the affairs that are related to Allah the Almighty alone. Revealing this fact, the Holy Qur'an declares:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

"Allah knoweth best with whom to place His Message." ⁴

1. *Surat Al-Nisa*, 4:165.

2. Muhammad ibn Al-Hasan Al-Saffar, **Basa'ir Al-Darajat**, pp. 507-8, H.

3. S. 11; Al-Nu'mani, **Kitab Al-Ghaybah**, pp. 139, S. 9.

4. *Surat Al-Ra'D*, 13:7.

4. *Surat Al-An'Am*, 6:124.

﴿وَلَكِنَّ اللَّهَ يُجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ﴾

*"But Allah chooseth of His messengers whom He will ..."*¹

2. They convey the divine message to the people to whom they have been sent. The conveyance of the divine message is conditional upon the ideal competence of these Messengers, which is the result of their perfect comprehension and understanding of the divine message's details, goals, and requirements. Likewise, the Messengers' conveyance of the divine message is conditional upon their inerrancy, meaning they are too infallible to fall in mistakes, errors, and deviations. In reference to this point, Allah the Almighty states in the Holy Qur'an:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اُخْتَلَفُوا فِيهِ﴾

*"Men were one community. God sent messengers to give glad tidings to the good and warn the bad. He sent the book in truth so they might judge justly in their disputes ..."*²

﴿قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿١٧٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

*"He said: Then, by Thy might, I surely will beguile them every one, save Thy single-minded slaves among them."*³

One of the missions of the Messengers is to create a nation that believes in the divine message, also preparing the individuals of this nation to support the guiding leaders for the purpose of realizing and putting into effect the goals of the divine message. Using the two terms of *tazkiyah* (purification) and *ta'lim* (education), many Qur'anic verses have referred to these two

1. Surat Aal 'Imran, 3:179.

2. Surat Al-Baqarah, 2:213.

3. Surat Saad, 28:82-83.

terms, summarizing the mission. For instance, the Holy Qur'an reads:

﴿وَيُزَكِّهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

*"To purify them and to teach them the Scripture and wisdom."*¹

The Qur'anic term (*tazkiyah*) stands for the appropriate education toward perfection, which suits human nature. On the other hand, education requires the existence of a righteous archetype, possessing all elements of perfection. In this respect, Allah the Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

*"Verily in the messenger of Allah ye have a good example for him that looks unto Allah and the Last Day, and remembers Allah much."*²

4. The Messengers are also required to protect the divine message from deviation, divergence, and digression throughout the period, which is valid for it has been decided by the Almighty. Once again, this mission requires scientific and mental competence, matching with the requirements in implementing this great mission.

5. Another mission of the Messengers is to fulfil the spiritual goals of the divine message and implant the moral values in the mentalities of humans, by way of putting into action the divine program and applying the laws of the religion to the human community through the establishment of a political entity, assuming administration of the affairs of the community, in accordance to the divine message sent to them. Achievement of these goals requires the existence of a wise and excellently courageous leader who must enjoy great perseverance and full acquaintance with the psychologies of the people, their social classes, their different

1. Surat Al-Jumu'Ah, 62:2.

2. Surat Al-Ahzab, 33:21.

ideological, social, and political tendencies, as well as the laws of administration, education, and norms. These qualities can be summed up in two features; namely, competence and infallibility. The achievement of these goals requires a scientific and practical competent leader, one experienced in running the affairs of a global and religious state. Infallibility, which is identical to mental competence, is also required for protecting the religious leadership against any aberrant behaviour or misdeed that could negatively affect the progress of the leadership and mislead the masses in a way that is incompatible with the goals and purposes of the divine message.

Throughout generations, the prophets and their divinely selected successors have boldly embarked upon the course of guidance despite difficulties, suffering unbearable agonies for the sake of educating the people, as required by God. They have thus undergone various plights in order to carry out their mission, sacrificing their most precious things for their principles and beliefs. They have not retreated for a moment nor have they ever dallied.

Allah the Almighty crowned the relentless efforts of all of the prophets and their successors throughout the generations with the message of the Seal of the Prophets, Muhammad ibn ‘Abdullah (s). The Almighty thus imposed on the Prophet Muhammad (s) the greatest responsibility of guidance with all of its ranks and ordered him to work on putting into practice the goals of the divine mission. The Holy Prophet (s) took this rugged course with amazing steps and in the shortest period, achieved the greatest effect in the history of revolutionary uprisings and divine messages. The outcome of his blessed efforts in a period of twenty years can be summed up as follows:

1. He provided for mankind a perfect program resplendent with all elements of perpetuity and endurance.
2. He supplied mankind with all factors that save from aberration and deviation.
3. He created a Muslim community that believes in Allah as the one and only Lord; Islam as the chief principle, Muhammad (s) as the leader, and the religious law as the formula of life.

4. He established a Muslim state and a political entity that carries the pennon of Islam and implements the laws of God.

5. He demonstrated the brilliant feature of divine leadership, represented by his wise leadership.

In order to completely bring to fruition the goals of the divine message, it was necessary that:

A. The competent leader continuously apply the message, and protect it from acrimonious individuals awaiting calamities.

B. The process of the sound education endured throughout generations at the hands of scientifically and mentally competent educators who, just like the Holy Prophet, represented the most excellent exemplars in both morality and behaviour, comprehending and embodying the divine message in all of their activities.

For this reason, it was mandatory upon the Holy Prophet, according to the divine plan, to prepare elite individuals from among the immaculate members of his household, for leadership after his departure. He thus referred to these individuals by name and expressed the roles that they should play.¹ This was in order for them to continue with the great march of prophethood and remain divinely guided by Allah the Almighty, to protect the divine message continued by the Almighty against the distortions of misleaders and plots of the traitors. They were responsible in raising the next generations on the values determined by Allah the Almighty and concepts of the blessed religious law. Therefore, these individuals undertook the mission of explicating the features of these laws, revealing their secrets to humanity, to continue until Allah inherits the earth and all His creations are returned to Him.

1. See the Holy Qur'an, *Surat Al-Ma'idah* 5:67/3. This holy verse reveals the divine command of designating to the next leadership of the Muslim community the person whose leadership would complete the divine message and who would fulfil the divine mission so that the sealing divine religion would be flawlessly perfect. Through the leadership of this divinely chosen person, God's grace of guidance that He conferred upon humanity would be perfect in all of its ranks and thus the all-comprehensive and perfect religion of Islam would be the everlasting religion approved for all human beings.

The divine plan can be seen in many of the words of the Holy Prophet, like his famous saying: “I am leaving amongst you the two weighty (i.e. precious) things with which you shall never go astray, as long as you hold fast to them: the Book of Allah and the members of my household. They shall never separate from one another until they both join me at the Divine Pond.”¹

The Holy Imams of the Ahl Al-Bayt (i.e. the Holy Prophet’s household) have always been the best example of leadership and the real representatives of the divine plan. On many occasions, the Holy Prophet introduced them, by the command of the Almighty, as his successors, who should assume the leadership of the Muslim community after him. The behaviour of these twelve Imams represented actual Islam and the best examples of the divine message in the times that followed that of the Holy Prophet’s era.

In view of this fact, it is necessary to study their lives in detail and as comprehensively as possible, because their behaviour and approach to life brought to light an all-inclusive portrait of the Holy Prophet’s movement of the propagation for Islam, forcing its way deep in the community, despite the breach that occurred following the passing of the Holy Prophet. Yet, the Infallible Imams, although experiencing multiple attempts of elimination and dismissal from the political and social scene of the Muslim community, worked inexorably to awaken the masses, directing them towards the divine message through self-application of the laws of the religion, representing the manners of the Holy Prophet, attracting all mankind to his blessed message and its goals, without deviating from the universal institutions that control the progress and development of all human societies.

The lifestyles and manners of the orthodox Imams embodied in the best way the principle of steadfastness in the Holy Prophet’s

1. See Al-Saffar, **Basa'ir Al-Darajat**, pp. 433/hadith 3; Al-Maghribi, **Da'a'im Al-Islam**, 1:28; Ahmad ibn Hanbal, **Fada'il Al-Sahabah**, p. 15; Musnad Ahmad, 3:14 & 17; Al-Hakim Al-Nayshaburi, **Al-Mustadrak 'Ala Al-Sahihayn**, 3:148. Moreover, this prophetic saying has been recorded in the majority of the most reliable reference books of both Sunni and Shia Muslims with differences in texts and through various ways of narration.

conduct; therefore, the masses began to gradually follow them and take their path in spite of the obstacles that were deliberately placed in their way. Moreover, the masses looked upon them as epitomes of true guidance and lanterns that lit up the path for those who sought the way of truth and believed in their divinely ordained leadership. Thus, the Holy Imams have always been the guides chosen by Almighty Allah and pioneers in winning His approval. They were steadfast in carrying out His commands and loved Him greatly being eager to fulfil His will in defending the message of the Messenger of Islam, and other elevated and distinguished figures pursuing perfection.

Their lives were full of troubles and they were devoted in their obedience to Allah. They dealt with the antipathetic ones with such tolerance, that they provided the best examples of steadfastness and self-sacrifice, dedicated in establishing the practice of the laws of Allah the Almighty. They preferred martyrdom with dignity, as opposed to survival with humility; and in doing so they fulfilled Allah's will upon enduring great struggle, severe tests and unbearable sufferings.

No historian or man of letters can ever touch on all of the inspiring aspects of their lives - taking into consideration the attempts to eliminate their effective roles in the protection of true Islam - nor could anyone claim to study their lives as perfectly as required. Thus, in this encyclopaedia, we can only attempt to reveal a few features of their lives and present snapshots of their historically recorded ways. However, we have done our best to introduce to the readers an all-inclusive view of the lives of the Holy Imams, in the hope that the Almighty will reward us. Surely, He is the patron of every success.

Our fourteen-volume encyclopaedia of "Beacons of Guidance" examines the emissary movement of the Fourteen Infallibles, beginning with the Holy Prophet Muhammad (s) and ending with the seal of the successors; Muhammad ibn Al-Hasan Al-'Askari, the awaited Imam, may Allah hasten his relief and light up the earth with the luminosity of his justice and the sheen of his equity.

The common features to studying the life of each of these Fourteen Infallibles is to emphasize their individual and social emissary activities, reveal the social features and demands of their eras, and

introduce the feats that were achieved under their leadership and some samples of their sayings.

As the Ahl Al-Bayt World Assembly (ABWA) undertook the task of publishing and introducing this encyclopaedia, abiding by presenting it in the most proper form, it has become a role-model of scientific study, according to the associative methodology founded on the guidance of the Holy Qur'an and the most reliable reference books of historiography, which are indeed a splendid scientific treasury although people have neglected the majority of these reference books due to the premeditated plots that were hatched against the message of Islam and its blessed leaders. In the current age of wakefulness, it seems important for humanity in general and Muslims in particular to be acquainted with many hidden facts, although these facts are too bitter to accept and too shocking to believe. However, it seems appropriate to introduce these facts according to the Qur'anic method of propagation for Islam and "enjoining truth and enjoining patience."

The current book is dedicated to studying the life of Imam Husayn bin Ali (‘a); the third Imam, and the last one of the list of Ahl Al-Kisa [panj tan] (‘a). Husayn bin Ali (‘a) is the third Imam of the Twelve Imams, who are meant to be like a star of guidance for the human society, and in particular to the Muslim Ummah. He is the one who has sacrificed his life and his family members to let the tree of Islam flourish, and through whom the Almighty has promised to revive the Islamic message from decay. He was indeed as the Prophet (s) has described him as the lantern of the path and ship of salvation against the oppressors and unjust rulers.

Finally, the (ABWA) Team is pleased to express gratitude to the author of this book, Sayyid Mundhir Al-Hakim, Mr. Wessam Al-Baghdadi who helped in writing this part of the encyclopedia, Mr. Shaikh M. ‘Idan Al-‘Abadi who checked the text and completed the references of this fifth edition. Our best thanks -for the final linguistic checking and for comparing it with the original manuscript- go to our brothers Husayn Rif’at Al-Salehi and Jawad Al-Tahir. And in addition we thank dear brother Quassim Al-Baghdadi, who completed the digital typesetting, and to all of our brethren who contributed to the introduction of this book and worked for achieving the intended goal of the (ABWA) in

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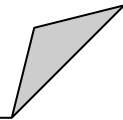
***Cultural Affairs Department
The Ahl Al-Bait ('a) World Assembly***

SECTION ONE

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CHAPTER ONE

THE MASTER OF MARTYRS IN A GLIMPSE

It has been unanimously agreed by all the narrators that Imam Husayn ibn Ali (Abu Abdullah), master of the martyrs of Karbala, is the third Imam of the infallible Ahl Al-bayt of the holy Prophet (s). He is also the master of the youths of paradise, and one of the two luminous stars in the Imamah's sky, from whom the lineage of the great Messenger descends. This noble imam is one of the four holy lights that accompanied the Prophet (s) during the occasion of the invocation of imprecation with the Najran Christians. He is from 'Ahl Al-Kisa', from whom Allah removed all impurities. He is from the relatives of the great Messenger that Allah commanded his followers to love and admire. He is one of the two significant figures that, whoever seeks them, reaches salvation and deliverance, and whoever strays from their command, leads himself down a deviated path.

Imam Husayn ('a) and his honourable brother, Imam Hasan Al-Mujtaba ('a), grew up in the pure and blessed Ahl Al-Bayt of their father, mother, and grandfather. His thirst for knowledge was quenched from the pure fountain of the school of Prophet Muhammad (s). From the Prophet he learned great moral virtues, love and kindness. Imam Husayn ('a) thrived under the great care and attention he received from his grandfather. These characteristics gave him the glorious leadership capabilities that were expected of him after his father Amir Al-Mumenin, Ali ('a) and his brother Imam Hasan Mujtaba ('a). This was a matter that his grandfather had spoken about many times in great detail. "Whether Hasan and Husayn rise or not, they are Imams and leaders.¹ O! Lord, I love them, I want you to love those who love them".²

1. Abu Al-Fath Al-Karajaki, **Al-Ta'jjub** p.129; Faris Al-Hassun; **Manaqib Aal Abi-Talib** 3:163.

2. **Ihqaq Al-Haqq** 19:229; **Sunan Al-Tarmidhi** 5:324; **Al-Irshad** 2:127.

Within the personality of this noble Imam, the two streams of prophethood and Imamate have joined to create greatness. Muslims found in him purity, sincerity, generosity and freedom. The personality of Imam Husayn (‘a) was an amalgamation of Prophet Muhammad, Imam Ali and Sayyidah Fatimah; for this reason people loved and respected him. After the passing of his father and elder brother, he was the only remaining reference for people to solve their religious and personal problems. This was especially necessary when the domination of the oppressive Umayyad government afflicted the Muslims with a hard life. The Muslims were left in a helpless state; they were left with the only divine successor of the Prophet Muhammad (s), Imam Husayn (‘a), to save the lost nation.

Like his magnanimous father and his honourable brother, throughout his life and in his practical conduct, Husayn ibn Ali (‘a) was the perfect model of a divinely inspired man. His ability to be patient while enduring the torture that was inflicted upon him for the sake of Allah proved his servitude and fear of Allah. His prominent pattern of bravery and Jihad in the way of Allah and the way of commanding good and prohibiting the unlawful manifested his pattern of excessive generosity and selfsacrifice for reviving the precious values of the holy religion of his grandfather (s), the master of the Prophets, so that his honourable grandfather said about him: “Husayn is from me, and I am from Husayn”.

After his grandfather, Husayn ibn Ali was under the care of his honourable mother, Siddiqah Tahir Fatimah Al-Zahra, the leader of the ladies of the world, and under the protection of his prodigious father, Ali Al-Murtada (‘a); the leader of the Muslims after the Prophet Muhammad (s), observing the grief, torture and deviation of the Muslims’ leadership. The holy family saw grief and torture, and swallowed hardships and their bitterness. Although Imam Husayn (‘a) was only a child during these events, he was well aware of the depth of the painful proceedings and the intensity of the misfortune.

In the era of 'Umar's caliphate, Imam Husayn (‘a) had grown older and besides his father and brother he apparently abstained from politics and the acceptance of the caliphate’s responsibility. He tried to train and refine people and teach them their religious commandments in the true way of Prophetic mission that was natural

to the behaviour of his father and in the basic and valuable viewpoints of that great Imam.

In the era of 'Uthman's caliphate, Imam Husayn ('a) was in the prime of his life and along with his father he worked sincerely for Islam. He cooperated with his father to bring about an end to the corruption and destruction that had been planted in the body of government and nation under the shadow of the inauspicious government of 'Uthman replete with opportunists, hidden agents and traitors. During this time, he never deviated from the teachings of his father; more so he was a sincere guard on the path of lawful leadership that the great Messenger (s) had passed down to his honourable son-in-law Imam Ali Al-Murtada ('a).

In the era of the 'Alawi governorship, he had the panoramic scene of the battles of his great father, Abu Abdullah Al-Husayn ('a) and fought by his side against the traitorous Naketheen (the violator of treaties), Mareqin (the hypocrites), and Qasetin (the transgressors). He never showed any weakness even for a moment. This was during the time when his great father was very protective of Husayn and his brother Hasan eager to preserve them from suffering premature martyrdom so as to prevent the bloodline of the great Messenger (s) from dying out.

These two great Imams were with their father, right till the very end, and suffered the pains with him from the people of Iraq. Finally, Imam Ali ('a) embraced martyrdom in one of the houses of Allah; he attained the grace of martyrdom while praying in the position of sujud (prostration) in the mosque of Kufa while he was in his holiest moments, that is to say, praising and worshipping the Lord of the Ka'bah. So he plunged in his blessed blood with the famous sentence "I swear by the Lord of the Ka'bah that I have reached salvation", imprinted on his blessed lips.¹

After his great father, Imam Husayn ('a), along with his brother, like the great mass of emigrants, assisters and followers, swore allegiance to his brother in Kufa, in spite of the fact that Mu'awia had employed all the deceitful factions in his power to keep Imam Mujtaba ('a)

1. Ansab Al-Ashraf, Baladhuri 3:250.

lowly in the esteem of the people, to scatter his followers, and to bring to an end to his legal government. However, the Imam never detracted even one step from the viewpoints of his brother whom his prodigious father and grandfather stipulated for Imamate.

Husayn ibn Ali (‘a) was completely aware of the views of his brother, as he experienced the critical and dangerous conditions that Muslims were engulfed in at the time; after the death of their father, Imam Ali (‘a), the political manipulation, machinations and demagogical mottos of Mu'awia had swayed a great number of narrow minded people into forming a huge number of mobs in the lower echelons of society in Kufa, the then centre of the Islamic caliphate. For this reason, following on from the misleading propaganda of Mu'awia, his close associates, hidden agents and traitors infiltrated the ranks of the army of Imam Ali (‘a). They were placed there to cast doubt into people’s minds regarding the legitimacy of the way of Imam Ali. Therefore, even with all his political policies, his intellectual capacity, bravery, and his personal dignity and self-possession, he was unable to convince these mobs or alert them to the deceitfulness of the Umayyad's false teachings, in order to prevent them from submitting to Mu'awia with the least possible expense. Because of this, after performing all probable political plans and placing all prudent ways that a wise leader should measure regarding the physical, social and political conditions which the Imam and his followers were experiencing, Imam Hasan (‘a) was forced to make peace from his position of power and then vacate the caliphate; but he never confirmed the legitimacy of Mu'awia’s sovereignty. Furthermore, Imam determined logical conditions to reveal the true face of the Umayyad’s government for the long and short term.

Following these rough times, Imam Hasan became successful, after tolerating the tortures and injuries from his deceitful close companions, and was finally able to divulge the true face of the pagan Bani Omayyeh government that was eradicating the divine custom of Islam by embodying false teachings under the name of Islam as well as relating itself to the Quraish, the family of the Messenger of Allah (s). With a skilful plan, Mu'awia was able to make Muslims forget that the family of Abu Sufyan, who had ascended the throne of

the Islamic government, and ruled over the Muslims, were, in fact, the very people who until recently were fighting the religion of Islam.

By signing the peace convention, Imam Hasan (‘a) paved the necessary way for revolution against the pagan Umayyad government that had been personified once again with a bogus Islamic appearance. The event came about when Mu'awia exposed his betrayal to the obligations that Imam Hasan had stipulated for him; for example, selecting no one for caliphate after himself, pledging not to attack the followers of Imam Ali, and abstaining from saying unjust words to Imam Hasan and Imam Husayn (‘a).

Mu'awia couldn't control himself regarding the stipulated obligations, therefore his evil self forced him to administer Imam Hasan a fatal poison so that he could bequeath the caliphate to his lewd son, Yazid. But he was not aware of the repercussions that would follow the rejection of his obligations, and his dirty plot.

In fact, after twenty years, Muslims realized the brutality and ignorance of the Umayyad's government; therefore, the opposition masses, who were fully observant of the conditions, realized that they had established the ground for a public rebellion of Shi'ahs to enter a new struggle against the ruling government, as this marked the time when circumstances were suitable for revolution against the Ummayyad's rule. The establishment for all this occurred after the death of Mu'awia and the ascension of Yazid, the pervert and alcohol addict, to the throne of the Muslims. He, who impudently ridiculed the religious commandments, forced senior companions of the Holy Prophet (s) and the majority of the followers to pay allegiance to him. Amongst those who were pressurised to pay allegiance was Abu Abdullah Al-Husayn (‘a). Imam Husayn (‘a) is the honourable master and leader of pious Muslims, who was known for being dedicated to fighting oppression. As such, the necessary conditions were now in place for Imam Husayn's uprising.

After almost twenty years of following the policy of starving the people, threatening them, deception and fraud, Mu'awia ibn Abu Sufyan came to the caliphate's throne. This matter from one side exposed his nature to the people and from the other side breathed fresh life into those who were afflicted with the disease of conscience, loss of resolution and will. People started to wake up from the

ignorant trance they were locked into, and their doubts of the rightfulness of the approach of the Ahl Al-Bayt of the holy Prophet started to evaporate. Nevertheless, they were unable to stand against the oppressors as, according to Farazdaq, when he visited Imam Husayn on his way to Iraq, regarding the invitation of Kuffis, he said to Imam: "The hearts of Kufans are with you, but their swords are against you."

Therefore the religious situation of Abu Abdullah Al-Husayn, necessitated preparing all the necessary conditions; he would have to rise against the ignorance of the Umayyads. According to the fact that in the era of Imam Hasan Mujtaba ('a) Muslims were afflicted with the disease of doubt and suffering heavily with it, such a revolution would have been of no advantage to them. In fact, when Iraq's people wrote letters to Husayn ibn Ali an ultimatum was delivered to the imam pleading him to proceed towards them. Those who wrote letters to Imam Husayn ('a), after sending the governor of Bani Omayyeh from Kufa, turned their faces away from obedience to the Umayyads, and that was one of the manifestations of the advice returned to the mass of the followers of the Ahl Al-Bayt of the holy Prophet.

For this reason, in spite of the fact that Imam Husayn was aware of their instability, their lack of resolution, and their weak will in the face of deception, oppression and the threat of the rulers, he proceeded to them with a positive reply to their request. According to this, he had no alternative except to eradicate the new disease which was eroding the religious teachings and instructions, and was giving the opportunity to the caliphate to morph into monarchy and sovereignty all the while affording legitimacy to such caliphs as Yazid and other ignoramuses who had disguised themselves under the cloak of religion, in order to damage and annihilate it.

After preparing all the necessary conditions for Abu Abdullah's insurrection, and successfully gaining access to the objectives of such a revolution, that great imam in those historical conditions, and creating his great eternal grandeur, used all his prepared power and potential; he awakened the conscience of the people, provoked their religious character and regained legitimacy from the government of oppressors.

He removed all the deceitful masks behind which the enemy disguised themselves, and revealed the religious circumstances during the past generations¹. Tyrants couldn't alter his movement and his political resurrection, so they couldn't stand against the revolutionary wave that he created and this brought an end to the shameful government of Bani Omayyeh, Bani Abbas, and their followers. Therefore the rising of Abu Abdullah was the luminous source for all nations, so that the religious values that were pronounced by the Imam, and he was insisting on them, were the assessment criterion factors for all political ruling governments and organizations. Peace and praise to that great Imam when he came to the world, when he embraced the angel of martyrdom and when he will rise alive.

1. Sayyid Muhammad Baqir Al-Sadr, **Thawrat Imam Husayn** pp. 62-92.

CHAPTER TWO

IMAM HUSAYN'S (AS) PERSONALITY

1. The position of Imam Husayn ('a) in Qur'an

The elevated status of the household of the holy Prophet includes their high moral-intellectual standing replete with all the accomplishments that Almighty Allah determined with which to adorn humanity. Unanimity and agreement, about this, refers in part to bases and principals like the evident explanation of the holy Qur'an referring to the special status of the Ahl Al-Bayt of the holy Prophet ('a).

The holy Qur'an clearly explains about the purity of the holy Ahl Al-Bayt from every angle and introduces them as the relatives of the great Messenger (s) and that love and affection for them is a reward for the Prophetic mission that the exalted Allah has granted to humanity. They are the owners of virtuous qualities and obeyed Allah sincerely, feared his torment, and decorated themselves with the fear of Allah. Allah guaranteed them eternal paradise and deliverance from His torment.

Undoubtedly, Imam Husayn is from the Ahl Al-Bayt that are far away from uncleanness. According to the clear verse about mutual cursing that descended to the Messenger of Allah (s) in the cursing incident between the Messenger of Allah (s) and the Najran Christians, Imam Husayn is reckoned as one of the sons of the great Messenger of Allah (s) and the holy Qur'an preserved the memory of this historical event and its deep eternal messages and said:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ
عَلَى الْكَاذِبِينَ﴾

“Whenever, after the knowledge that has been granted to you, some people dispute with you again, say to them: let each of us summon our children, our wives and ourselves, then curse each other and offer the curse of Allah to the liars”.¹

The narrators of traditions have narrated in different ways that this noble verse was descended to the Prophet concerning the dignity of the Ahl Al-Bayt which includes the great Messenger (s), Ali, Fatimah, Hasan, Husayn (‘a) and the word (sons) in this verse refers to the holy personalities of Imam Hasan and Imam Husayn (‘a).

The Messenger of Allah (s) has stipulated that in this historical event, the community who were with him in the invocation of the imprecation incident are the best people on earth and the most honourable of them before Allah. Therefore, the great Prophet did the invocation of imprecation event with them and the priest of Najran acknowledged this reality saying: “Today I am confronted with faces that, if they request Allah to eradicate a mountain, Allah will do so.”²

Again, like the noble verse, this evidently refers to the high position and great rank of the Ahl Al-Bayt, so they are the most beloved by Allah among His creations.³

The holy Qur'an has not mentioned clearly much about the chastity of Muslims except regarding the Prophet (s) and his household in that Allah has preserved them from all impurities. Although there are

1. *Surat Aal-Imran*, 3:61.

2. **Musnad Ahmad** 1:85; *Sahih Muslim*, Kitab Fadail Al-Sahabah; Refer to: *Tafsir Al-kashaaf*, **Sunan Bayhaqi** 7:63; **Masabih Al-Sunnah** 2:201; **Noor Al-absar** p. 100; **Sahih Tarmidhi** 2:166.

3. *Surat Al-Ahzab*, 33:33.

different views between Muslims regarding the Prophet's wives, in the sense and concept of this noble verse, there is no difference between them about the presence of Imam Ali, the holy Zahra, Imam Hasan and Imam Husayn ('a) in the purpose of this blessed verse.¹

From here we can find the hidden secret that exists in love and affection towards the Ahl Al-Bayt ('a) and stability in their way and policy, so we can prefer love of them to others according to the clear saying in the honoured Qur'an; because in different circumstances and desires, the chastity of the Ahl Al-Bayt is the best reason for salvation and freedom. Therefore if anyone follows these honourable people, those who Allah has cleansed from every uncleanness, whoever guides people towards the coast of freedom, the followers will also be delivered from drowning.²

Ibn Abbas has narrated from the great Messenger that when the verse ﴿فِي الْمَوَدَّةِ الْقُرْبَىٰ﴾ (love of relatives) descended, some Muslims asked the Messenger of Allah (s) about the purpose of the noble verse regarding the relatives that Muslims must obey in regard to the command. The holy Prophet replied: the meaning of relatives in this verse is Ali, Fatimah, and their sons (Hasan & Husayn) ('a).³

The holy Qur'an in the blessed Surah of Dahr that descended about the majesty of the inner and sensual truth of the Ahl Al-Bayt and their sincerity in obedience and worshipping, explained the causes and effects of this virtue and superiority and says:

"We feed you for Allah's sake and do not request from you any reward* we are frightened of the severe day* Allah will protect them from that day and accepts those who are happy, he will grant them

1. **Musnad Ahmad** 4:107; **Sahih Muslim** 2:33; **Khasais Al-Nisai** p. 4; **Sunan Bayhaqi** 2:150; **Mustadrak Al-Hakem** 2:416; **Mushkil Al-Athar** 1:334; **Usd Al-Ghabah** 5:521; Tafsir Al-Fakher Al-Razi and Tafsir al Nisabouri.

2. *Surat Al-Shura*, 42:23.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

3. Tafsir Al-Kabir, Tafsir Al-Tabari in Tafsir ayah Al-Mawadah.

paradise and clothes that have been made from paradise silk, because of their patience.”

According to the most commentators and narrators, this blessed surah descended when Imam Hasan and Imam Husayn (‘a) became ill and Imam Ali (‘a) vowed to fast for three days to thank Allah for their health. Therefore, after the health of the children, the members of the family vowed completely; a faith, full of the most graceful manifestations of selflessness and excessive generosity that this verse descended for them:

﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

“(Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you; Lo! we fear from our Lord a day of frowning and of fate. Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy; And hath awarded them for all that they endured, a Garden and silk attire.”¹

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

"Lo! the righteous shall drink of a cup whereof the mixture is of Kafur, A spring wherefrom the slaves of Allah drink, making it gush

1. Surat Al-Insan 76:9-12.

*forth abundantly, (Because) they perform the vow and fear a day whereof the evil is wide-spreading."*¹

In acknowledgment of their selflessness, excessive generosity and being faithful to their promises, in addition to the great otherworldly riches, Allah has granted them, the Imamate and leadership of the Muslim nation.

2. The position of Imam Husayn from the view point of the Prophet (s)

The great Prophet of Islam has described his grandsons, Hasan and Husayn in a way that indicates their high rank and position. Here are some descriptions about these great Imams:

They are the flowers of the great Prophet of this world and the sweet-smelling flowers among his believers.²

Imam Hasan ('a) and Imam Husayn ('a) are the most superlative people on the earth.³

They are the masters of the youth of paradise.⁴

Whether they rise or not, they are the ultimate Imams and leaders.⁵

These two great Imams are from the Ahl Al-Bayt that are not separated from the Qur'an till the Resurrection Day, therefore those who take hold of them never involve in aberration.⁶

These two Imams are from the Ahl Al-Bayt that guarantee deliverance from drowning for their own men who are in trouble.⁷

They are from those who their grandfather said about them: "The stars are the reason for the safety and security of drowning people and

1. *Surat Al-Insan*, 76: 5-7.

2. **Sahih Bukhari** 2:188; **Sunan Al-tarmithi** 5:321/hadith 3856, 326, 3870.

3. **'Uyun Akhbar Al-Rida** ('a) 2:62.

4. **Sunan Ibn Majah** 1:56; **Sunan Al-tarmithi** 5:322/hadith 3859.

5. **Manaqib bin Shahr Ashub** 3:163.

6. **Jami'a Al-Tarmathi** 5:3285; **Mustadrak Hakem** 3:109.

7. **Hulyat Al-Awliya** 4:306.

perdition for the inhabitants of the world and my Ahl Al-Bayt are the reason of immunity from dispute for the inhabitants of the world.”¹

Some of the companions of the Messenger of Allah (s) have narrated that they have heard from the holy Prophet who said about Imam Hasan and Imam Husayn (‘a): “O Lord! You are clearly aware about my love towards these two, so please, be kind with them and with their lovers.”²

3. The position of Imam Husayn from the view point of his contemporaries

'Umar Ibn Khattab said to Imam Husayn (‘a): “Allah has created everything in the world and then has granted you for us, that is to say, whatever we have in this world is from Allah and after Him from you.”³

'Uthman Ibn 'Affan said about Imam Husayn: “Imam Husayn and Abdullah ibn Ja'far are the forerunners of knowledge and have obtained goodness and wisdom”.⁴

Abu Hurayrah says: “Once, Husayn ibn Ali came to us wearing a turban on his head; I imagined that the great Prophet was alive once again.”⁵ One day, Imam Husayn was leading a funeral, he became tired and sat down for a moment. Abu Hurayrah went beside him and cleaned the dust off his soles with his clothes. Imam (‘a) said:” O Abu Hurayrah! Why do you do that?” He answered: “Leave me alone, I swear by Allah! If people know what I know about you, they would carry you on their shoulders.”⁶

One day, Abdullah ibn Abbas held the stirrup for Imam Hasan and Imam Husayn while they mounted the horse. Some people approached him and said: “You are older than them!” Ibn Abbas said:

1. **Mustadrak Hakem** 3:149.

2. **Khasais Al-Nasai** p. 26.

3. **Al-Isaba** 1:333.

4. **Al-Khisal** p. 136

5. **Manaqib Al Abi Talib Ali bin Shahr Ashub** 3:185; **Bihar Al-Anwar** 10:82.

6. **Tarikh ibn 'Asakir** 4:322.

“These are the grandsons of the Messenger of Allah (s), do you think it is not an honour for me to hold treadle for them?”¹

After the martyrdom of Imam Mujtaba (‘a), Mu'awia said to Ibn Abbas: “Now you are the leader of your tribe.” He replied: “I am nothing while Abu Abdullah Al-Husayn is alive”.²

When Anas ibn Malik observed Imam Husayn, he said: “Husayn was the person most similar to the Messenger of Allah (s).”³

When Ibn Ziad in his parth was beating the lips and teeth (of the severed head) of Abu Abdullah Al-Husayn with a stick, Zaid ibn Arqam said to him: “O Ibn Ziad! Move your stick from these lips, I swear by Allah that there is no Allah except him, I saw with my own eyes that the Messenger of Allah (s) was putting his blessed lips on these lips and was kissing them.” As he said this he began to cry. Ibn Ziad said to him: “I hope that Allah always causes you to weep; if you were not a foolish decrepit, I would behead you.” Zaid left Ibn Ziad’s gathering and declared: “O Arabs! From now on you will be slaves! Because you killed the son of Fatimah (‘a) and gave sovereignty to the son of Marjana! He will strike with a sword your good ones and will support the life of your felon ones.”⁴

When Abu Barzh Islami observed Yazid beating the blessed teeth of the beheaded Imam Husayn, he objected and said: “O Yazid! You are beating Husayn’s teeth?! You beat where I saw the Messenger of Allah (s) used to kiss a lot, so many times. O Yazid! You will enter the day of judgment while your intercessor is Ibn Ziad, but Husayn will enter while his intercessor is Muhammad, the Messenger of Allah (s).”⁵

When Mu'awia said to Abdullah ibn Ja'far, “You are the master of Bani Hashem,” Abdullah answered to him: “The lords and masters of

1. Ibid.

2. **Hayat Imam Husayn** 2:500.

3. **Musnad Ahmad** 3:261; **Sahih Bukhari** 4:216; **Sunan tarmithi** 5:325; **moqadimat fatih a bari** p. 275; **'Ayan al Si'ah** 1:563.

4. **Usd Al-ghabah** 2:21.

5. **Hasan and Husayn sibta al Rasoul (s)** p. 198.

Bani Hashem are Hasan and Husayn.”¹ Abdullah ibn Ja'far stated in a letter to Imam Husayn: “Today, if you leave this world, the light of Islam will be turned off, because you are the leader of those who have found guidance, and you are the master of pious men.”²

A man asked Abdullah Ibn 'Umar: “If there is some blood of a gnat on someone's clothes, can he perform prayer wearing those clothes? Abdullah asked him: “Where are you from?” He replied: “I am from Iraq.” The son of 'Umar said to his associates: “Look at this person! He asks me about the matter of a gnat's blood, while these people shed the blood of the son of the Messenger of Allah (s) on the earth and I heard that the great Messenger (s) said: “Hasan and Husayn are my sweet-smelling flowers in this world.”³

Muhammad ibn Hanafiyyah says: “The knowledge of Imam Husayn was greater than the knowledge of all of us, his patience was greater than our patience, he was nearer to the Messenger of Allah (s) than us and he was a wise leader...”⁴

One day Imam Husayn was passing by 'Amr bin 'As, who was sitting under the shadow of the house of Ka'ba. 'Amr said to his associates: “This person is the most beloved person of the world and the heavens.”⁵

When Imam Husayn was passing by Abdullah the son of 'Amr bin 'As, Abdullah declared: “Whoever is interested to see the most beloved man from the view point of the worldly and heavenly people should observe the person who is passing by here.”⁶

One day, Yazid requested his father, Mu'awia, to reply to the letter that Imam Husayn had sent him and despise Imam Husayn in his letter. Mu'awia replied to his son: “Maybe it is true that I am seeking

1. Al Hasan bin Ali, **Kamil sulaiman** p. 173.

2. **Al-Bidayah wa'l-Nihayah** 8:167.

3. **Tarikh ibn 'Asakir** 4:323.

4. **Kafi** 1:302; **I'lam Al-Wara bi-Aa'lam Al-Huda**, 1:423; **Bihar Al-Anwar** 10:140.

5. **Tarikh ibn 'Asakir** 4:322.

6. **Manaqib Al-Abi Talib** 3:228; **Bihar Al-Anwar** 10:83.

to find faults with Imam Husayn, but I swear by Allah that I see no fault in him.”¹

When Marwan Hakam requested Walid ibn ‘Utabah ibn Abi Sufyan (the governor of Madinah) to kill Imam Husayn, if he didn’t swear allegiance, he replied: “O Marwan! I swear by Allah! If the world with all its properties should be in my hands, I don’t like to mix my hands with the blood of Husayn. Praise to Allah! Should I kill Husayn for the offence that he says I will not swear allegiance?! I swear by Allah! That in my opinion the one who strikes Husayn with a sword, the weight of his scale of deeds will be light on the Resurrection Day.”²

When Ibn Ziad arrested Qays ibn Mosahhar Saidawi, the courier of Imam Husayn (‘a), he (Ibn Ziad) and commanded him to ascend the pulpit and insult Husayn and his honourable father, he climbed up to the pulpit and after the praising Allah, he said: “O people! Husayn Ibn Ali is the best servant of Allah, he is the son of Fatimah, the daughter of the great Messenger (s). I am his courier towards you, I separated from him in a place named “Hajer Batn dhi Al-ramah” and came towards you, please listen to his words and obey him.” After these words he cursed Ubaydullah Ibn Ziad and his father and asked forgiveness and mercy for the Commander of the Faithful Ali (‘a) and his son Husayn. Ibn Ziad commanded that he be thrown from a high place in the palace. They threw him down and his pure body was severed into pieces.³

Yazid ibn Mas’ud Nehshali (blessings on him) says in a sermon: “Husayn ibn Ali, is the precious son of the commander of the faithful, the dear grandchild of the Messenger of Allah (s), an honourable man with a deep insight and full of indescribable virtue and boundless science. He has a brilliant and honourable record with a more experienced and skilled age while his relationship is inseparable from the holy Prophet and he is more deserving to caliphate than anyone else. He is sympathetic to children and respects the elders. He is the

1. **Al-Ihtijaj** 2:22; **Al-Si'ah** 1:583.

2. **Al-Bidayah wa'l-Nihayah** 8:147.

3. **Al-Bidayah wa'l-Nihayah** 18:168.

true leader for the people who Allah has accomplished his reason for them by him and has sent His knowledge and advice to them through him.”¹

Abdullah ibn Hurr Ju'fi says: “I have never seen a man more beautiful and more attractive than Husayn (‘a).”²

Ibrahim Nakha'i has said: “If I was from the murderers of Husayn and one day I entered paradise, I would be ashamed to look at the face of the great Messenger.”³

4. Imam Husayn in the passage of centuries and generations

Rabi' bin Khaitham said to some people who participated in killing Imam Husayn (‘a): “I swear by Allah! You killed the selected ones that, if the Messenger of Allah (s) was present at that time, he would have been filling their mouths with kisses and sitting them on his lap.”⁴

Ibn Sirin says: “After the martyrdom of Yahya ibn Zakariyya, the sky didn't cry for any one except Husayn (‘a). When Imam Husayn suffered martyrdom, the sky became dull and dark so that stars only appeared during the day and the Gemini star became visible in the evening, and red dust fell from the sky and for seven days and nights the sky resembled frozen blood.”⁵

According to Ali Jalal Husayni: “Imam Abu Abdullah, the master of a pure nature, he is the son of the daughter of the great Prophet (s), her sweet smelling flower and the son of the Commander of the Faithful. He had the most salient ranks of honour, dignity, and generosity of the Prophetic family and he was an amalgamation of all virtues, good morals and admirable behaviours of his parents. He had a high ambition, extraordinary bravery, great generosity and munificence. He was the treasure of science, had an expressive language, was

1. *Al-Lahouf 'ala qatla al tufuf* p. 27; *'Ayan Al-Shi'ah* 1:590.

2. *Al-Dur Al-Nadhim* p. 549; *'Ayan Al-Shi'ah* 4:118.

3. *Al Isaba* 1:335.

4. *Tafsir al Tha'alabi* 8:239; *Manaqib Al-Abi Talib* 3:156; *Bihar Al-Anwar* 10:79.

5. *Tarikh ibn 'Asakir* 4:339

extremely just, fighting oppression and cruelty and was humble while in fact he had full power. Desire for justice, patience, chastity, manliness, piety, virtue, and other qualities were characteristics of Husayn ('a).” He was of a pure nature, good and handsome figure, superior wisdom and great physical power. He guided and enlightened people wherever he travelled, He was trying to refine people with his good and admirable morals, he was diligent in training others, and he was humble in front of the poor. He was taking the rights of oppressed people from oppressors, worshiped Allah and travelled 25 times from Madinah as a pilgrim to Makkah on foot.¹ Husayn ('a) then became the leader of guidance seekers and the light of the earth. The way he lived his life is a great example for his followers of an honourable and idyllic existence.²

Muhammad Rida Mesri says: “Husayn was the son of the daughter of the great Messenger (s), the leader of guidance seekers and the hope for believers.”³

According to 'Umar Rida Kahalah: “Husayn Ibn Ali ('a) was the most noble of Iraq's people in jurisprudence, in his situation, his forgiveness and his generosity.”⁴

Abdullah Al-'Alaili says: “According to the narrations about Imam Husayn ('a), it is said that he was the exact portrait of his grandfather, the great Prophet of Allah.” The Prophet expressed his love, affection and deep interest for Husayn ('a), as he was a perfect reflection of his grandfather's outshining personality that gave meaning beyond his image, which then had transformed into a reality. There is no doubt that the elevated perfection of humanity rose to the rank of Prophethood, which was manifested in saying the sentence: “I am from Husayn” and by adding “Husayn is from me,” humanity was

1. *Siyar A'alam Al-Nubala* 3:193.

2. *Al- Husayn ('a)* 1:6; *majm'a Al-zawaid* 9:201; *Bihar Al-Anwar* 44:193.

3. *Hasan and Husayn sibta al Rasoul (s)* p. 75.

4. *'Alam Al-Nisa* 1:28.

honoured by the position of Prophethood. Praise to Husayn on the day that he came to the world.¹

Abbas Mahmud 'Aqqad says: "Imam Husayn appeared to the people with radiance, eyes became humble in front of the greatness of the light." That great man obtained an honour that the history of Arab and non-Arab has never seen. There is no family in the world like the family of Husayn ('a), who presented martyrs to society as martyrs of this family in number, power, ability, memory and name. It is enough for Husayn that in the history of this world and after hundreds of years, it is only he who has the title of martyr, son of martyr and father of martyrs.²

'Umar Abu Al-nasr says: "This is the adventure of a family from Quraysh who carry, on their shoulders, the flag of excessive generosity, selflessness, martyrdom and manliness from the east to the west of the world; the adventure that compiled its different parts with youths that lived like no other and died like no other; and this was the reason that Allah gave superiority and virtue to this group of his creations while writing out a path of inspiration and revelation for them. In addition to it, Allah didn't want them to be worshiped and served for their own benefit in the way that ordinary people would like, but He saved them for homelessness, martyrdom and great values like ordering people to do what is good and prohibiting them from unlawful works, and obliged them to be the pioneers of virtue, goodness and soundness from the first to the last of their lineage."³

Abd Al-Hafidh Abu Al-Saud says: "Husayn ('a) was the symbol of freedom, sacrifice, martyrdom in the way of ideal religion, rejecting hardship in front of oppression and rebellion to the cruel rulers."⁴

Ahmad Hasan Lotfi says: "The favoured death in the view point of Imam Husayn was the most eminent symbol of life, because this kind of death was the way to join Allah, his Creator, the Creator of all things, and this was the way of victory and immortality. Husayn ibn

1. **Tarikh Al-Husayn ('a)** p. 226.

2. **Abu al Shuhada Al-Husayn ibn Ali ('a)** p. 150.

3. **Aal Muhammad fi Karbala** p. 30.

4. **Hasan and Husayn sibta al Rasoul (s)** p. 188.

Ali was the greatest hero that gained victory over death, with his kind of death.”¹

1. **Al Shahid al Khalid al Husayn ibn Ali** p. 47.

CHAPTER THREE

IMAM HUSAYN'S (AS) VIRTUES

Imam Husayn ibn Ali (‘a) was born into a family where the angels chose to descend, the place where the holy Qur'an was unveiled, and in a land that had a permanent relation with Allah. He recited Qur'anic verses during the day and night. The blessed Prophet built the structure of his personality with his great moral virtues and his high spirit.

Therefore, Husayn (‘a) was a prefect representation of the Messenger of Allah among people and was moving between them based on Qur'anic orders, he spoke with a thought that was in accordance with Prophetic mission. He guided people in their affairs, and preached to them their religion to guide the pious of the society and to solve disputes and struggles between Muslims. His words were the end point and brought to an end their differences. He was a sword of justice that only showed wrath for the sake of Allah and roared for the sake of Allah. When he rose he took in his hand the luminous torch of the divine mission that his grandfather, the great Messenger, carried.

Imam Husayn (‘a) had a very deep personality consisting of many admirable characteristics such as:

1. Humbleness

Being humble and utterly selfless was a part of the nature of Imam Husayn (‘a). He had a gracious and noble personality and had a special position before the great Messenger (s). That great man, who was living with people, never disdained living with the poor, never saw himself as superior to the weak and needy people and was never too proud to the people. He was obedient to his grandfather, the honourable Messenger who was the source of blessing for the worldly people and with such behaviour he had in mind the consent of Allah and the refining and training of Muslims. There are many quotations about that Imam that show he has been in convergence with other Muslims with full humility and therefore he caused his manliness to

appear, his generosity and the kindness and benevolence of his worthwhile personality. It is written that one day, when the poor of Suffah, (the special place of the first immigrants in the Prophet's mosque), were eating, Imam Abu Abdullah Al-Husayn happened to pass by them, they said: "Please come and have lunch with us." Imam replied: "Allah does not like proud people." He sat with them and ate with them, after which he said to them: "Now that I have accepted your invitation, you accept my invitation too." They accepted and went with Imam to his house. He said to his wife: "Bring me our savings to divide between these people."¹

2. Patience and forgiveness

Imam Husayn ('a) was trained in the Prophetic school and in his body he had the elevated spirit of his great grandfather, the honourable Messenger; a great spirit who (at the victory of Makka) forgave all who had been fighting him and who had risen against the mission of Islam. The kind heart of the Messenger of Allah (s) accepted all people. He was so dedicated to guiding them in this direction he never found fault with ignorant people that were abusing him but always planned for them, and the consent of Allah was the only factor that forced him to this action. He brought sinful people near to him, giving them assurance and planting the seed of hope for the mercy of Allah in their hearts. He never abused the one who was abusing him, but behaved affectionately with him, guiding him to the right way and freeing him from ignorance.

It is quoted from Abu Abdullah Al-Husayn: "If someone abuses me in this ear (while he pointed to one of his ears) and offers me an apology in my other one, I will accept his apology because the Commander of the Faithful Ali ibn Abi-Talib quoted from my grandfather, the Messenger of Allah (s): "The one who does not accept the apology of a person whether that person apologizes to him sincerely or insincerely, does not enter to the river Al-Kawthar."²

1. **Tarikh Ibn 'Asakir** hadith 196; **Tafsir Al Burhan** 2:363; **'Ayan Al-Shi'ah** 1:580.

2. **Ihqaq al Haqq** 11:431.

Also, it is quoted that one of the servants of Imam committed a treacherous act that was entitled to punishment. Imam issued (passed a sentence) for his punishment, the servant stood up and said: My lord! The holy Qur'an says: "Those who swallow their anger".

Imam ('a) said: "Set him free."

Again the servant said: O lord! "Those who overlook the sins of others..."

Imam replied: "I ignore your crime."

The servant said for the third time: O lord! "Allah likes good men".

Imam said: "I will release you for the sake of Allah and I will double your pension."¹

Generosity and forgiveness

With his great lofty spirit Imam Husayn was continually helping the poor and taking care of orphans and homeless women. He made those who came to meet him happy and supplied the needs of the poor without their request, in order to prevent the penetration of a sense of contempt to them. Whenever some wealth was in his possession, he divided it among the poor. This quality of him is from the qualities of the most generous and merciful people, a sign of the nature of great and noble people, and a mark of the people of forbearance.

Very late at night, Imam Husayn would take baskets full of food and money to the houses of orphans and widows. He behaved in a manner that made even Mu'awia ibn Abi Sufyan admit to his generosity and mercy. When Imam Husayn sent some gifts to the chiefs and leaders, Mu'awia said: "First of all, Husayn ibn Ali, bestows his mercy on the orphans who lost their fathers in the Siffin war, in the army of his father [Ali], and if anything remains, he sacrifices a camel at his own expense and feeds people with it and gives them milk to drink."²

In one case of affection and humanity, he released a servant by saying congratulations. Anas narrates: "I was near Imam Husayn, a maid

1. **Kashif al -Ghummah** 2:31; **Al-Fusul Al-Muhimmah** p. 168; '**Ayan Al-Shi'ah** 4:53.

2. **Hayat Imam Husayn ('a)** 1:128.

entered with a bunch of flowers and presented it to Imam. Imam said to her: ‘You are free for the sake of Allah.’”

Anas was astonished and said to Imam: “O Imam! You set free a maid for the exchange of only a bunch of flowers?” Imam replied: “The glorious Allah has trained us in such a manner, because he says:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾¹

“Whenever someone gives you a gesture, you give back something better to him/her, or give him a reply like it.” Now, the gift that is better than this bunch of flowers is freedom for this maid.”²

One of the other cases of the mercy and forgiveness of Imam Husayn (‘a) was paying the debt that Osama ibn Zayd was responsible for and which caused him severe anxiety causing him to become very ill.³ So Imam paid his debt and removed his anxiety in spite of the fact that Osama was among the opponents of his honourable father, Amir Mu’minin (‘a).

One day a needy man came near the house of Imam Husayn (‘a) and hummed these poems:

“The one who is in hope of you and knocks at your door will not come back disappointed; you are merciful and trustworthy, and your honourable father sent lewd people to hell.”

After hearing the voice of this poor man, Imam Husayn (‘a) hurried and when he observed the signs of poverty in his face, he called his servant, Qanbar, and asked him: “How much money do we have?”

Qanbar replied: “We have the same two hundred dirhams that you told me to distribute amongst your family members.”

Imam (‘a) said: “Bring that money, because now there is someone else who is in much more need than my family for this money.” Imam

1. *Surah Al-Nisa*, 4:86.

2. **Kashf Al-Ghummah** 2:31; **Al-Fusul Al-Muhimmah** p.167.

3. **Manaqib Al-Abi Talib** 4:65; **Bihar Al-Anwar** 44:189.

took the money from Qanbar, gave it to the poor man and apologized to him saying:

“Take this worthless money, I apologize to you, be sure that I like you and I am kind towards you. If there will be a financial ability in my future, the rain of mercy will fall down on you, but what should we do with this changeable transient world, while our hands are empty from its riches?”

The indigent Arab took the money, thanked the Imam, prayed for him and read these poems for praising him:

“The pure ones who, whenever someone remembers them, people send them peace and salutation. You are the superior ones and the science of the book [Qur'an] and the descended Surahs are in your hands, whoever that is not Alawi in determining his lineage, has no honoured status amongst people.”¹

His Bravery

When man studies the brilliant history of the bravery and valour of a character like Imam Husayn (‘a), he becomes weak to speak about the subject. He inherited bravery from his fathers and his training matured following the way of their manners. The master of free men was bravely declaring the words of truth and was defending it boldly. He inherited this manner from his grandfather, the great Prophet (s); because the Messenger of Allah (s) was firm against the most obstinate forces of idolatry and polytheism and finally gained victory over them with his ideals, his belief, faith, and fought for the sake of Allah.

Imam Husayn (‘a), along with his great father, Amir Al-Mu'minin (‘a), gave sovereignty to Islam once again, to motivate people in the way of his sincere calling and fought with deceitful and deviated adversaries with his speech, his behaviour and the power of armour, to return rightfulness to its main position (the real Islam).

Imam Husayn and his honourable brother Imam Mujtaba (‘a) were self denying brave men to struggle for freedom; selected individuals

1. **Tarikh ibn 'Asakir** 4:323; **Manaqib Al-Abi Talib** 4:65.

who started the movement to wrest the misappropriated reins of the Islamic mission from the hands of wild unlawful usurpers, in order to allow Muslims to live in peace and security.

When most of the Muslims deserted the help of religion in favour of the glory, power, and deceit of the hirelings of Mu'awia and his misleading deviating conduct by which he (Mu'awia) was altered the true divine religion, Imam Husayn ('a) was so constant and fearless of any threats. He was never afraid of the painful results visible on the horizon due to his revolution for change and revival of the mission of his honourable grandfather, the great Messenger (s) and his resistance to corruption and oppression. Therefore he began his insurrection while he was submitted to the command of Allah and was endeavouring for attracting the blessing of Allah, and now he is the one who, when Hurr Ibn Yazid Riyahi said to him "[O Husayn] for Allah's sake! Protect your soul, I bear witness that you will be killed if you draw the sword and if you were killed you would perish." He replied: "Do you frighten me with death? Can you do anything more than kill me? I don't know what to reply to you, but I will tell you only one reason that Osman said to his cousin:

"I will continue my direction and there is no disgrace and shame by death for benevolent brave youths that fight with the belief of Islam. With his own soul, he accompanies the good and decent-natured men, opposes felons and keeps aloof from criminals." So, if I live, I am not regretful and if I am killed in this cause, I won't be blamed, but you will live a life full of contempt."¹

Husayn's stability in the day of 'Ashura astonished wisdom and thought. Even during the time that he became helpless and friendless he did not shy in front of the most difficult calamities. He stood tall, a strong mountain and, as his enemies certify, in spite of the fact that his tender body had many wounds the enemy couldn't muster the courage to come near him because of his majesty and his splendid figure.

Humayd Ibn Muslim [from the witnesses of the scene of 'Ashura] says: "I swear by Allah! Never I have I seen a man so firm as Husayn.

1. **Tarikh Al-Tabari** 4:254; **Al-Kamil fi Al-Tarikh** 3:270.

He battled painstakingly and fearlessly; while enemies were attacking him, he struck them with the sword from left and right like a wolf that attacks cattle and scatters them.¹

Valiant

The most luminous perfect face of a courageous revolutionist Muslim was revealed in the persistence of Abu Abdullah and in his direct outspokenness against oppression and injustice. Therefore Imam Husayn ('a) left, as a memorial, the custom of determination and selflessness in the way of faith and an example for following generations.

He adopted such a splendid and divinely inspired position that it shook the conscience of people and encouraged them to face the possibility of death with non-abjectness. He turned his face away from swearing allegiance to the son of the released slave, Yazid Ibn Mu'awia with this saying: "A person like me will never swear allegiance to a person like Yazid."²

When Imam Husayn speaks clearly to his brother Muhammad Ibn Hanafiyyah, he declares his relentlessness with this phrase: "O brother! I swear by Allah! Even if I never find any place of shelter, I will never swear allegiance to Yazid ibn Mu'awia."³

In spite of the fact that the devil was overcome due to the conscience of human beings and made them experience abjectness, Imam Husayn stood very bravely in front of the felonious cruel army of the Umayyads and said: "I swear by Allah! I won't swear allegiance to you like hopeless weak people, nor I am a fugitive like slaves, and I take refuge to my Allah and your Allah, if you accuse me."⁴

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:468; **Tarikh Al-Tabari** 5:540.

2. **al Futouh ibn 'atham al Kufi** 5:14; Khawarizmi, **Maqtal al Husayn** 1:184.

3. **al Futouh ibn 'atham al Kufi** 5:23; Khawarizmi, **Maqtal al Husayn** 1:188.

4. **Tarikh Al-Tabari** 4:330; **I'lam Al-Wara bi-A'lam Al-Huda** 1:459; **'Ayan Al-Shi'ah** 1:602.

The words of Imam Abu Abdullah Al-Husayn (‘a) indicate the most eminent position of a man who is loyal to religious principles and values and mission-bearers, and this was to a level that revealed grandeur, honour and self-reliance, when he said: “Be aware! This ignoble person, the son of the ignoble man (Ibn Ziad) has placed me between two roads to choose one of them; one of them is miserable and the other acceptance of the sword, but not in the least can we accept misery, because Allah, his Messenger and pious men know it is unjust, and the pure lap of mothers, family status, great ambitions, passion and manliness will never allow us to prefer obedience to ignoble ones in preference to an honourable death.”¹

Frankness and recklessness

The movement and rebellion of Imam Husayn (‘a) was a volcano that exploded in the history of the Islamic operation, a dreadful earthquake that woke the consciousness of those exhausted by helping truth and was an elegant word that summoned all those who were loyal to the Islamic mission and ideal to attempt to organise a worthy society confirming to the will of Allah and his honourable Messenger.

For revealing the devious path and showing the right paths to Muslims, Imam Husayn (‘a) used a method to speak with them frankly and now it is he who stands with full recklessness in front of the cruel ruler of his own time, he warns him to prevent him from keeping the way of rebellion, refractoriness, corruption and destruction. His letters to Mu'awia are clear and speak the truth. In those letters Imam frightens Mu'awia, he warns him about continuing his oppression, and he divulges his level of corruption and deviation to people.

With full power and clearness, Imam rejected swearing allegiance to Yazid ibn Mu'awia and clearly declared this matter to Walid ibn Utabah, the governor of Yazid and said:

1. **Al-Ihtijaj** 2:24; Khawarizmi, **Maqtal al Husayn** 2:6; **'Ayan Al-Shi'ah**, 1:603.

“We are the Ahl Al-Bayt of the holy Prophet, we are the family of Prophethood, we are the roots of mission, the place of coming and going of angels and the origin of mercy, Allah started Islam from our family and he will lead it to its final point with our family, Yazid is a lewd and savage person, he is a wine-bibber, the murderer of innocent people, he commits debauchery and fornication openly, so a person like me never will swear allegiance to him.”

Imam (‘a) also spoke frankly with his companions and those who had declared their support to him, in his direction towards Kufa, when he received the news of the martyrdom of Muslim ibn Aqil and the desisting of people from his assistance. He said to those who accompanied him with hope of welfare: “[The word has reached] that our followers have desisted from helping us, now each of you can return to your region without any obstacle in your way if you like, and I will take back my allegiance from you.” [After that the words of Imam finished]. Greedy people and those who had weak faith dispersed and there remained only a few good natured members of the holy Ahl Al-Bayt and his faithful companions. In spite of the fact that Imam Husayn (‘a) had few companions, he never resorted to trickery and flattery for accumulating the army.

Before the beginning of war, he allowed all of his loyal companions to return and said: “I don’t know companions better than you and I don’t know any family better and more just than my own family. Allah grants you good rewards from my own side. Now it is night, rise and use this opportunity (if you are shameful), each of you can take the hand of one of your friends or the hand of my brothers and scatter in the darkness of this night and leave me alone with these cruel people; because their purpose is only me, if they catch me and can shed my blood, they won’t follow you.”¹

The fact is that if someone studies the details of insurrection and movement of the master of martyrs (‘a), he will find the frankness and recklessness of that great Imam in all dimensions of his blessed movement, and in all of the words and behaviours of that Imam.

1. **Tarikh Al-Tabari** 3:315; **'Ayan Al-Shi'ah** 1:600.

Virtue and servitude

In both of his actions and silences, Imam Husayn did not sever his relationship with Allah and crystallized this relationship by worshipping Allah; he was securing self denial and excessive generosity with divine obedience, he was making himself mortal for the sake of Allah and his worshiping was reckoning the result of his true identify from Allah.

A look at the prayer of the master of free men on the day of ‘Arafah clarifies the depth of his recognition from Allah and his strong relationship with the exalted Allah. We want to point out some parts of this valuable prayer. Imam (‘a) presents in front of Allah such as this: “How do people give reasons for your existence with something that is needy to you in its existence? Is anything more permanent than you to become the means of your presentation?! When you were hidden, to be needy of a reason that denotes on you?! When you were far that your effects bring them to you?!”

“Be blind the eye that can’t see you are watching him, and be full of loss the deal of the servant that you have not had any portion of your love for him...”

“O Allah! My contempt and abjectness is revealed to you and my condition is not concealed from you, I want you to guide me on your path and I give the reason of your existence by your ownself, guide me towards yourself by your light and stand me before your on certification of servitude...”

“You are the one Allah that radiated the lights of insight in the hearts of friends, so they recognized you and knew you are unique.”

“You are the Allah that removed the love of others from the heart of your lovers in order that they be kind only with you and do not take refuge in others when the world’s factors made them scared; you were their friend and companion... the one who did not find you, what did he found? And the one who found you, what he didn’t find? The one who selects other than you, he is deprived and desperate, and the one who turns his face from you in his request, he is imprisoned in loss.”

“You are the one who caused your friends to taste the sweetness of familiarity and companionship in order that they flatter only before you.”

“O you! That adorned your friends and your saints with cloakes of majesty in order that they gather before you and apologize for requesting forgiveness.”¹

The signs of intense fear from Allah were visible in the luminous face of Imam Husayn; therefore, it was said to him: “How scared you are before Allah!” He replied: “The one who has feared Allah in this world is immune from divine torture on the Resurrection Day.”

Examples of Imam Husayn's ('a) worshipping

The worshipping of Allah was the reason for existence and life of the family of the holy Prophet, and they were delighted to perform a fervent prayer before Allah. They were worshipping Allah day and night, openly and privately, and Imam Husayn ('a) was one of the pillars of this pure family. He was like an assured learned man and as adept worshiper in front of Allah. Whenever he performed his ablutions, his face turned pale and he trembled with fear, when his associates asked its reason, he replied: “It is certain for the one who is standing before Allah that his face turn pale and his limbs to tremble with fear.”²

He was always persisting on performing prayers in the most severe conditions in a manner that he performed the noon prayer of the tenth day of Muharram³ ('Ashura) when the battle with the army of the enemy was at its climax and they were besieging him from every point and had targeted his tender body with arrows.

With full humility in front of the glorious Allah, Imam ('a) went to the house of Allah to perform the ceremonies of Hajj, until he had performed it twenty five time bare-foot.⁴

1. *Al-Muntakhab al Hasani li Ad'yah wa Al-Ziyaraat* pp. 923-925.

2. *Jami'a al Akhbar* p. 76; *Ihqaq al Haqq* 11:422.

3. *Yanabi'a Al-Mawadah* p. 410; *Maqtal al Husayn* 2:17.

4. *Siyar A'alam Al-Nubala'* 3:193; *Majm'a al Zawaid* 9:201.

His state of humility at the time of Hajj in 'Arafat and the extensive time he spent at the foot of the mountain praising Allah while people had formed a ring around him is famous among the Shi'ah narrators and their different groups.

Abu Abdullah Al-Husayn ('a) had abundant goodness and beneficence for people. It is narrated that this great Imam inherited a piece of land with some other items and he gave them all to charities before he took them himself. In the darkness of night, he carried sacks of food on his shoulders to give to the poor of Madinah and he never requested anything from Allah except divine reward and drawing closer to Him.¹

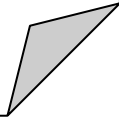
1. Hayat Imam al Husayn ('a) 1:135.

SECTION TWO

Chapter One
Imam Husayn's Upbringing

Chapter Two
Imam Husayn's stages of life

Chapter Three
From Birth to the Imamate



CHAPTER ONE

A BRIEF BIOGRAPHY

He is Abu Abdullah Al-Husayn, the son of Ali ibn Abi Talib (‘a), the third Imam (leader) of the holy Ahl Al-Bayt. He is the second grandchild of the great Prophet (s); he is the master of the youths of paradise, the sweet-scented flower of the Messenger of Allah (s), the fifth precious pearl of the Ahl Al-Kisa (companions of the cloak) and the master of martyrs. His honoured mother is Fatimah Al-Zahra (‘a), the daughter of the Messenger of Allah (s), Muhammad ibn Abdullah.

1. The date of birth

Most of the historians are adamant that the saint Imam Husayn was born in Madinah on the third day of Sha’ban in the fourth year of Hijrah,¹ while some of them consider that the glorious birthday of the Imam was during the third year of Hijrah.²

2. The dream of Umm Ayman

When Umm Ayman saw in her dream that a piece of the holy Prophet’s body fell into her house and she became alarmed. The Messenger of Allah (s) interpreted her dream as the birth of Imam Husayn who would enter Umm Ayman’s house during his childhood for breast feeding.

It is narrated from Imam Sadiq that the neighbours of Umm Ayman visited the Messenger of Allah (s) and said to him: “O, Messenger of Allah (s)! Last night Umm Ayman didn’t sleep and was weeping throughout the night until the morning.” The Messenger of Allah (s) sent someone for Umm Ayman. She came to see the holy Prophet who asked her the reason for her weeping and said to her: “O, Umm

1. **Maqaatil Al- Talibiin** p. 78; **Tarikh ibn 'Asakir** 14:313; **Majm'a A Zawaid** 9:194; **Irshad** p. 18.

2. **Al Kafi** 1:463.

Ayman! I wish that Allah does not cause your eyes to weep. Your neighbours came to my side and informed me that you had been weeping all night last night, I wish Allah does not cause your eyes to weep, what caused you to cry?"

She said: "O, Messenger of Allah (s)! I saw a dream so wonderful and yet so dreadful; therefore I wept continuously last night."

The Messenger of Allah (s) said: "Please repeat your dream to the Messenger of Allah (s), because Allah and his Messenger are more aware of its interpretation."

Umm Ayman said: "Its explanation is hard for me. The Messenger of Allah (s) said to her: the interpretation of dream is not as it is seen, so, repeat it to the Prophet of Allah (s)."

Umm Ayman said: "Last night I saw in my dream that a piece of your noble body fell into my house."¹

The great Messenger (s) said to her: "Umm Ayman! Do not worry, because my darling Husayn will be born from Fatimah and you will undertake his nursing and training. So, a piece of my body will be in your house."

3. The blessed baby

The leader of the ladies of the world, Fatimah Zahra (‘a), gave birth to her honourable baby, this news was given to the holy Prophet as glad tidings, the holy Prophet came in hurry to the house of Ali and Zahra (‘a), he said to Asma, the daughter of Omays: Asma! Please bring my son.

Asma took the baby to the Messenger of Allah (s) wrapped in a white cloth. The holy Prophet pressed the child to his chest, and then he said the Adhan in his right ear and Iqamah in his left ear, after which he embraced the baby and began to cry. Asma said: "I wish my parents be sacrificed for you, why you are crying?" The Messenger of Allah (s) said: "I cry for my dear son."

1. **Amali Al-Saduq** p. 142; **Rawdat al wa'adhin** p. 154; **Bihar Al-Anwar** 43:242; **Manaqib** 3:226.

Asma said: “O, Messenger of Allah (s)! This child has just been born, what is the reason for your tears?”

He said: “Asma! My son, will be killed after me by an unruly group that Allah will not grant me intercession for them.”¹

Then the great Messenger looked at Ali and said: “What have you named this child?”

Imam Ali (‘a) said: “O, Messenger of Allah (s)! Never, will I select a name for him before you.” Here, the angel of divine revelation who was the carrier of a name for the baby, descended on the great Messenger, the beloved of Allah, and when the Messenger of Allah (s) received the divine commandment, looked at Imam Ali for naming his blessed child and said: “Call him Husayn.”

Seven days after the birth of Al-Husayn (‘a), the great Prophet (s) went in a hurry towards the house of Zahra and sacrificed a sheep for his dear grandchild, Husayn. He ordered to shave his hair and give donations of the same weight as his hair and commanded that the infant circumcised. The great Messenger also performed a similar ceremony for Hasan, the older brother of Imam Husayn.²

4. The care of the holy Prophet for Husayn (‘a)

There are many narrations from the Messenger of Allah (s) about Husayn (‘a) that indicate his eminent position in the world of mission and nation. Here we mention some cases for recognizing his great rank and position:

1. Salman narrates that he has heard from the Messenger of Allah (s) that he said about Hasan and Husayn: “O, Lord! I like both of them, be you, also their lover, and like their friends.”³
2. “I like the one who is the lover of Hasan and Husayn, and whoever is liked by me, Allah likes him, and the one who the Glorious Allah likes will enter into paradise. However the one who makes enmity

1. **I’lam Al-Wara bi-A’lam Al-Huda** 1:427.

2. **’Uyun Akhbar Al-Rida (‘a)** 2:25; **I’lam Al-Wara bi-A’lam Al-Huda** 1:427.

3. Al-Sheikh Al-Mufid, **Irshad** 2:28.

with Hasan and Husayn, I am his enemy, and the one to whom I become his enemy, Allah will become his enemy, and therefore the one to whom Allah becomes enemy will be left in the fire of hell forever.”¹

3. “My two sons (Hasan and Husayn), are my worldly flowers.”²

4. “It is narrated from Ibn Mas’ud that the Messenger of Allah (s) was performing his prayers, at the moment that Hasan and Husayn entered whereupon both of them sat on his back. When he rose from prostration, he embraced them with kindness, and again when he bowed down, they sat on his back. After he finished his prayer, he seated one of them on his right knee and the other on his left knee, and then he said: “Anyone who loves me should love these two.”³

5. “Husayn is from me and I am from Husayn, everyone that likes Husayn, Allah likes him, Husayn is a tribe from tribes.”⁴

6. “Hasan and Husayn are the most eminent inhabitants of the earth after their father and myself, and their honourable mother is the most eminent lady amongst the ladies of the world.”⁵

7. “Hasan and Husayn are the masters of the youth of paradise.”⁶

8. It is narrated from Barrah, the daughter of Umayyah Al-Khaza’i: “When Fatimah Zahra (‘a) was expecting Imam Hasan, the Messenger of Allah (s) was on his way out to do some work and as he was leaving, he said to Fatimah: “My darling Fatimah! Soon you will have a son about whose birth Gabriel has given me good tidings; do not nurse him until I am back by your side.”

The daughter of Umayyah Al-Khaza’i says: “Three days after the day Imam Hasan (‘a) was born his mother had not yet nursed him. I went

1. **Irshad** 2:28.

2. *Ibid*, **Sahih Bukhari** 2:188; **Sunan Tarmadhi** 5:615.

3. **Mustadrak al Hakem** 3:166; **Kifait al Talib** p. 422; **I’lam Al-Wara bi-A’lam Al-Huda** 1:432.

4. **Sahih Tarmidhi** 5:658; **Bihar Al-Anwar** 43:261; **Musnad Ahmad** 4:172.

5. **Bihar Al-Anwar** 43:261; **’Uyun Akhbar Al-Rida (‘a)** 2:62.

6. **Bihar Al-Anwar** 43:43; **Tarmadhi** 5:614; **Sunan Ibn Majah** 1:56.

to meet that honourable lady and I said: "Give me the baby and I will nurse him." She said: "Never." But later her maternal affection forced her to feed her baby. When the holy Prophet entered, he asked Fatimah: "What did you do?"

She said: "My maternal affection led me to feed him".

The holy Prophet (s) said: "Nothing will be done unless it is of Allah's will."

But when that virtuous woman became pregnant with Husayn ('a), the Messenger of Allah (s) said to her: "Darling Fatimah! Soon you will have a son whose birth Gabriel has given me good tidings of; do not nurse him until I return to your side, even if I do not return for one month."

Fatimah ('a) said: "I will fulfil your order."

The great Messenger was away on a trip for work and Husayn was born; Fatimah did not feed the baby until the holy Prophet came back. The holy Prophet said to his daughter: "What have you done?"

She said: "I have not fed him yet".

The Messenger of Allah (s) took the baby and placed his tongue in his mouth and Husayn began to suck until the holy Prophet said: "Darling Husayn! It's enough."

Then he said: "Nothing will be done unless it is of the will of Allah, Imamate will run with you and among your children."¹

One day the great Messenger was sitting when Imam Hasan and Imam Husayn entered. When he saw them he rose and went towards them before they came beside him. He welcomed them and carried them on his shoulders, then he said: "Your mount is the best mount, you are the best riders and your father is better than you."²

1. **Bihar Al-Anwar** 43:254; **Manaqib** 3:50.

2. **Bihar Al-Anwar** 43:285-286; **Thakhair al 'Uqba** p. 30.

5. Title and nickname

The nickname of that honourable Imam was Abu Abdullah (‘a), his titles were a man of an elegant stature, faithful, pure, chief, pious, blessed, satisfied with Allah’s (s) will, a reason for Allah's existence and a son of the Prophets. His most eminent title is master of the youth of paradise, to which the Messenger of Allah (s) entitled him and his brother Hasan (‘a) with the words: “These two are the masters of the youth of paradise.”¹ Also the title of the son of Prophets is one of the most famous titles, of that honourable man, when the holy Prophet said about him: “Husayn is a son from the sons of Prophets.”²

1. **Musnad Ahmad** 3:3, 62, 64, 82, 5:391, 392; **Tarmadhi** 5:321; **Sunan Ibn Majah** 1:44.

2. **Musnad Ahmad** 4:172; **Sunan Ibn Majah** 1:51; **Tarmadhi** 5:324; **'Ayan al Shi'ah** 1:579.

CHAPTER TWO

THE STAGES OF IMAM HUSAYN'S LIFE

The life of each leader of chastity and purity divides into two parts:

First: From his birth to his leadership and guardianship that was given to him by Allah and the holy Prophet. Also the pure Imams have agreed to it themselves.

Second: From the first acceptance of responsibility for management of the Muslims' and pious men's affairs to his great martyrdom.

Each of these parts includes several stages according to the conditions, situations and events that they encountered in each stage.

Now we study the first part-from birth to Imamate- with its full stages and its most important events in the second part of the second chapter, and we will study and discuss the second period with all its various stages in detail in the third chapter.

It is proper to know that the first period of the Imam Husayn's life has four stages including:

His life during the lifetime of his great grandfather, from the fourth year of Hijrah to the tenth year.

His life in the period of three caliphs, from the year 11 to the year 35 of Hijrah.

His life in the blessed 'Alawi period, that is to say, from the time that people swore allegiance to his honourable father until his martyrdom, from 35 to 40 of Hijrah.

His life in the time of his honourable brother Imam Hasan ('a) which is about ten years, that is to say, at the end of Ramadhan, from the year 40 until the beginning or the end of Safar, from the year 50 of Hijrah when Imam Hasan suffered martyrdom and he (Imam Husayn) under took the reins of Imamate and leadership.

The second period of Abu Abdullah Al-Husayn's life began after the martyrdom of his honourable brother, Imam Mujtaba ('a) and finished with his own martyrdom on the day of 'Ashura in the year 61 of Hijrah in the land of Karbala, this period includes two stages:

The first stage is the life era of the Imam during the government of Mu'awia; during this period, in spite of the fact that Mu'awia didn't act according to the stipulation of Imam Hasan ('a), Imam Husayn abided firmly with the peace contract that his brother, Imam Mujtaba, had made with Mu'awia. Mu'awia had shown his unwillingness to submit to the mentioned stipulations of peace by sending the fatal poison used to cause the death of Imam Mujtaba. This was done to rid himself of Imam Hasan's existence, an opposed rival, and for sweeping away all obstacles for nominating the government of his vulgar son, Yazid.

The second stage began from the time that Mu'awia imposed his son, Yazid, as his successor onto the Muslims and when he tried to take allegiance from Imam Hassain for him, in order to bring to an end to the opposed side which he was well acquainted as being radical in the time of Imam Ali ('a). Therefore Imam began his rising and his insurrection was of a dormant volcano lying under a surface of ashes; with corruption prevailing and appearing in the governmental system and in the leadership arena, the volcano exploded.

Therefore Imam ('a) began his movement from Madinah to Makkah and from there to Iraq, and his patience, his holy war, his fighting attained maturity when he offered his own blood, the blood of his family and his loyal companions for the sake of Allah.

CHAPTER THREE

FROM BIRTH TO IMAMATE

1. Imam Husayn during the lifetime of the great Messenger (s)

The respect and honour dedicated to the family of Ali, Fatimah and their children ('a) during the lifetime of the Prophet (s), and their elevated status according to Islamic teachings were widely known to have contained many deep concepts and meanings, because it was a house that was ready to place in itself the divine mission to obtain a new future and was ready to carry on its shoulder the responsibility of guarding the nation and religion as well as the burden of caliphate.

It was only natural that this house be prosperous from the care and paternal grace of the great Prophet.

The holy Prophet endeavoured so much in order to irrigate his auspicious and blessed family in the house of Ali and guard it at all hours. He tried extensively to make clear that the fate of the people was in the hands of the security of this family and under obedience from its members, and this sense is fully described in all its beauty in his saying: "Surely Ali is the flag of guidance, the leader of my lovers and the light of my followers after me."¹

From the time that the world became illuminated with the light of Husayn's birth, he obtained a high rank and position in the heart of the great Messenger and was of an eminent status.

The glorious Prophet of Islam (s) was aware that this new born baby would be heir to the future of the Prophetic mission and he would force people to become active after they have marked time; and when dishonesty overcame them, he would amend the divine custom and

1. **Sahih Tarmadhi** 5:328; **Huliat Al-Awliaa** 1:67; **Tarikh ibn 'Asakir** 2:189; **Al-Fusul Al-Muhimmah** p. 107; **Maqatil Al-Khawarizmi** 1:43; **Usd Al-Ghabah** 2:12; **majm'a al Zawa'id** 9:135; **Tarikh Al-Khulafa** p. 173; **Jami' al Jawam'i** 6:396; **Kanz Al-'Ummal** 5:153.

religion after its abolition and deviation, and would revive the Sunnah after its conversion, alteration and corruption. Not in the very far future, by Allah's decree, he would become aware of the responsibility of Imamate and the Prophetic mission that is the end of Prophetic missions, as the holy Prophet says himself: "Hasan and Husayn are my sons, whoever likes them, likes me and whoever likes me, Allah likes him, and therefore the one who Allah likes, he (Allah) allows him to enter paradise, and the one who becomes their enemy, indeed he is my enemy and the one who is my enemy, Allah becomes his enemy, therefore the one who Allah becomes his enemy, Allah enters him to the fire of hell."¹

Are love and friendship anything but a preface to obedience and acceptance of guardianship?

No, they are both the result of love and kindness.²

When Imam Husayn ('a) was crying, the great Prophet became sad, he caressed him when he was sleeping and when he was awake and he was recommended his chaste mother, Fatimah ('a) to have much kindness and love to his blessed darling son.

When Imam Husayn began to walk, the great Prophet tried to attract the attention of people to him in order to prepare the necessary space for him that they accept the succession of the Prophet's son. How often it occurred that the great Messenger prolonged his prostration because Husayn was on his back in order to show his level of love and interest towards him and reveal his rank to the Muslims, and how often was he on the pulpit while his dear son came running to him, sometimes slipping and falling down, whereupon he hurriedly interrupted his words, coming down, embracing his dear son and taking him with himself to the pulpit. The mentioned affairs point out

1. **Mustadrak al Hakem** 3:166; **Tarikh ibn 'Asakir** vol. 2; **I'lam Al-Wara bi-A'lam Al-Huda** 1:432.

2. **Sirat A'alam Al-Nubala** 3:191; **Thakhair al 'Uqba** p.143; **majm'a al Zawaid** 9:201.

the eminent rank and valuable role of that great Imam in the future of people (umah).¹

When Najran Christians came to meet the great Prophet and discuss, with him, his invitation to Islam and the belief of pure unification, and in spite of the fact that the truth became revealed to them yet they resisted accepting it, Allah commanded the order of an event of invocation of imprecation. Along with people who were the most salient human beings in virtue and worthiness and the most beloved before Allah in rank and position, that is to say, Ali, Fatimah, Hasan and Husayn ('a), the holy Prophet went to the Najran Christians in order to hold an invocation of imprecation event in the company of pagans, polytheists and malevolent ones. Therefore the holy Prophet showed with this action that they, themselves, were from the Prophetic family and the Prophetic mission of Islam depended on their existence; and their forgiveness and mercy for belief and the ideal is unlimited.²

With observing the faces that were luminous with the ray of purity and unification, the Christians gave up the idea to continue the invocation of imprecation event, and with full spitefulness and abjectness they accepted to pay a poll tax instead of converting to Islam.

The short time that Imam Husayn spent beside his grandfather, the honourable Prophet (s), is one of the most important and most beautiful sections of the whole history of Islam. During this time the great Messenger strengthened the foundations of his blessed government and built its structure on the basis of faith and knowledge, he defeated the army of polytheism, and pounded the cores and centres of blasphemy, therefore, wonderful victories appeared continuously to the Messenger of Allah (s) and his faithful companions and people came in groups to accept the divine religion of Islam.

1. **Musnad Ahmad** 5:354; **Sahih Tarmadhi** 5:616; **I'lam Al-Wara bi-A'lam Al-Huda** 1:433; **Kanz al 'Umal** 1:178.

2. **Musnad Ahmad** 1:185; **Sahih Muslim**, **Fadail Ali ('a)** 2:360; **Sunan Tarmadhi** 4:293; **Al Mustadrak** 3:150.

When these victories were at their peak, Muslims were faced with the gloomy calamity of the death of the Prophet (s), and sorrow and grief cast a shadow over the Muslims especially the family of the great leader because the painful disaster and grievous tragedy of the Messenger of Allah (s) had devastated them.

2. The inheritance of the holy Prophet to Hasan and Husayn (‘a)

When the head of the ladies of the world found that the heart- rending death of her great father was approaching, she took her children, Hasan and Husayn, to that great man and said: O, Messenger of Allah (s), these are your dear children, give them an inheritance. The Messenger of Allah (s) said: I bequeath my glory and grandeur to Hasan, and my bravery and forgiveness to Husayn.¹

3. Recommendation of the holy Prophet about his grandchildren

Three days before his death, the great Prophet recommended to Imam Ali to care and pay attention to Hasan and Husayn and said to him: “Praise to you, the father of the two sweet-smelling bouquets! I recommend you to be careful regarding them and pay much attention to my worldly bouquets (Hasan and Husayn). Soon two pillars of your life will be broken, and Allah will pass my succession onto you.”

And after the death of the Messenger of Allah (s), Imam Ali (‘a) said: “This incident was one of the two pillars that the great Prophet informed me of.”

When Fatimah Zahra (‘a) departed the world, Ali (‘a) said: “The tragedy of Zahra is the second pillar that the Messenger of Allah (s) informed me of its destruction.”²

4. The holy Prophet’s weeping for Husayn (‘a)

When the great Messenger was not well and was at the point of death, Imam Husayn came to visit him. When the holy Prophet saw him, he

1. **Manaqib Al-Abi Talib** 2:465; **Nadhm Durr Al-Simtain** p. 212; **Bihar Al-Anwar** 43:263.

2. **Bihar Al-Anwar** 43:262.

embraced him and said: "What is the relation between Yazid and myself? I wish he has no good days." After saying these words he became unconscious for a long time, when he recovered his senses, he showered kisses on Husayn and as tears were coming down from his eyes, he said: "I will fight with your killer before the Glorious Allah."¹

At the last moments of the noble lifetime of the great Messenger (s), Imam Hasan and Imam Husayn threw themselves on the blessed body of the Messenger of Allah (s) and their eyes filled with tears and the holy Prophet showered kisses on them. Their honourable father, Amir Al-Mu'minin, wanted to take them away from the pure body of the Messenger of Allah (s), but the holy Prophet did not consent and said: "Leave them alone for they are used to me and I am used to them, because it will not be long after me that the unpleasant events will happen to them."²

Then he looked at his visitors and said: "I will leave with you the divine book, and my Ahl Al-Bayt, anyone who abandons the Qur'an has been left without my Sunnah and anyone who leaves off my Sunnah, he would have left my Ahl Al-Bayt, these two are inseparable until they come to me by the river of Kawthar."³

5. Imam Husayn in the era of caliphs

Abu Bakr's Reign

The holy Ahl Al-Bayt ('a) which included Imam Hasan and Imam Husayn ('a), were burning with anguish at the sorrowful disaster of the death of the great Messenger. The grief and sorrow from this doleful misfortune had cast a shadow on their hearts, yet, at this time, while funeral ceremonies were taking place for the pure body of the most eminent Prophet in the history of man, a new event came towards them and intensified their pain and sadness. This event was the plundering of the caliphate and laying aside Imam Ali from the arena of leadership and the request of the post and position that the

1. Baqir Qurashi, **Hayat Imam Al-Husayn ('a)** 1:218.

2. **Maqatil al Husayn (Khawarizmi)** 1:114.

3. Ibid.

great Messenger had determined for Ali by the command of Allah. Therefore, the hopes and wishes that the holy Prophet had sown in their hearts and in the heart of the nation, had been taken away.

This dreadful stroke was the new circle of the troublesome and a corruptive chain of movements which the ruling line imposed on those great men after the death of the holy Prophet to impound and utterly lay aside the holy Ahl Al-Bayt from the post of leadership after the Messenger of Allah (s).

The doleful martyrdom of saint Zahra (‘a)

The sorrowful death of the Messenger of Allah (s) had a painful effect on the pure soul of Imam Husayn (‘a), who was only a young boy whose age did not exceed eight years.

Not long after, Imam Husayn was embroiled in the sorrowful calamity of his honourable mother’s martyrdom. The daughter of the Messenger of Allah (s) was in great sorrow and pain due to being a victim of oppression injustice and deprivation of her rights after her father (s) had passed away. The suffering of Imam Husayn’s mother had a great effect on his tender soul as, after the death of the Messenger of Allah (s), whenever Imam looked at his kind mother, he found her weeping, heart-broken and sad.

It is narrated that after the death of his honourable father, Sayyidah Zahra always wrapped a cloak around her head, her body was weak and she was breaking down, and she was always crying and bereaved. From time to time she became unconscious and told her children: “Where is your grandfather who always respected and embraced you? No more will I see him open the door and take you on his shoulders like he always used to.”¹

It is narrated that after the death of her exalted father (s), Fatimah (‘a), Imam Hasan and Imam Husayn (‘a) were traveling to Baqi’ and Fatimah (‘a) was weeping continuously throughout the night.

1. **Rawdat Al-Wa'idhin** p. 150; **Manaqib Al-Abi Talib** 3:137; **Bihar Al-Anwar** 43:181.

Narrators repeat the detailed story of the martyrdom of that chaste woman from Asma, daughter of Omays. It is said that after a few moments from the death of their mother, Imam Hasan and Imam Husayn (‘a) entered the room and saw their mother sleeping, they asked: “O, Asma! Our mother never sleeps at this time”

Asma replied: “O, sons of the Messenger of Allah (s)! Your mother is not asleep; she has left this world”. [After hearing this sentence], Imam Hasan fell on the body of mother and began to kiss her and said: “O mother! Speak to me before my soul leaves my body.”

Asma says: 'Husayn came forth and began to kiss his mother's feet and said: 'O mother! It's me, your son Husayn, speak to me before my heart shreds into pieces and I give up my soul.'

Asma said to them: “O sons of the Messenger of Allah (s)! Hurry to your father and inform him of your mother's death”. They went out hurriedly and when they approached the mosque began to cry loudly, all of the companions ran towards them and asked: “O, the sons of the Messenger of Allah (s)! Why are you crying? Allah does not give you a reason to cry.”¹

It is said in another narration, that after the Amir Mu'minin washed Fatimah Al-Zahra (‘a), he called: “Umm Kulthum! Sakina! Fiddhah! Hasan! Husayn! Come and say goodbye to your mother, now is the time of separation from your mother and your next meeting will be in paradise!”

Imam Hasan and Imam Husayn came forth crying: “What grief and sorrow! That is endless after the death of our grandfather, the Messenger of Allah (s), and now our mother Fatimah.”

Amir Al-Mu'minin Ali (‘a) said: “I call Allah to witness!” as Hasan and Husayn were clasping their mother's body. Fatimah Al-Zahra (‘a) moaned and took her hands out from her burial garment and embraced them, then suddenly a voice shouted from the sky: “O Aba Al-Hasan! Take Hasan and Husayn away from the body of their

1. **Bihar Al-Anwar** 43:187.

mother, I swear by Allah! The angels of Heaven are crying for them.”¹

In other narrations it is said that Imam Hasan and Imam Husayn (‘a) attended to recite prayers over their mother’s body in her ceremony. The washing and dressing of Sayida Fatimah (‘a) was performed by Imam Ali (‘a), and then at nightfall Imam Ali, in accompany with Hasan and Husayn, took the body of Zahra (‘a) out of the room and recited the prayer for her soul.²

Imam Husayn (‘a) was afflicted with two grievous and painful events, the first the sorrowful death of his great grandfather, the Messenger of Allah (s), and the second the doleful martyrdom of his honourable mother, Fatimah, daughter of the great Messenger (s), after she had endured so much grief and oppression.

If we add to these tragic events, pain and grief the snatching of the rights of his honourable father, Imam Ali (‘a), and the sorrowful disaster of pushing him out of the political state that caused his retirement, the intensity of these mishaps and suffering that Husayn was besieged by in his childhood, becomes very clear to us.

The fact is that the series of pressures that were imposed by the government of the time on the group of the great Messenger’s companions, especially Imam Ali, who was firm in his divine method, like preventing Khums and other rights to that Imam, and as it is clear this fact in the tale of the nationalization of Fadak was another financial pressure on the Ahl Al-Bayt and the children of Imam Ali (‘a). These factors made the misfortunes harder of Imam Husayn (‘a).

6. In 'Umar Ibn Al-Khattab's Reign

In the era of 'Umar, the pressures had more important dimensions. As historians say, 'Umar prohibited the companions of the Messenger of Allah (s) from leaving Madinah except with his own allowance. This prohibition also included Imam Ali ibn Abi-Talib (‘a); this act was

1. **Bihar Al-Anwar** 43:179.

2. Ibid.

another example of the imposed pressures on the pure Ahl Al-Bayt of revelation.

So, these actions of tyranny and cruelty caused the Commander of the Faithful to be far from the scene and resulted in his retirement, and therefore caused his non-presence in the social and political realms, so that he was forgotten. Nevertheless the caliph of the time would sometimes refer to him for resolving problems, as no one was able to truly resolve them but Imam Ali, and that was a reason for him to keep the imam in Madinah.

With a foresight and patience bare of ingratitude, Imam swallowed his anger and overlooked a right that belonged to him that 'Umar had allocated to himself without any legal right.

In all of these events, Imam Husayn witnessed the sufferings and pain of his noble father and observed his manner regarding these events. He noticed the distress and shame of Muslims resting heavily on his father's shoulder, and he worried about their fate. Imam Husayn remembered how the Messenger of Allah (s) preferred his distinguished father over others and recommended groups of people to follow and obey him, but now he was pushed aside from his position and Husayn was unable to do anything but hide his feelings and sentiments.

It is narrated: One day 'Umar mounted the pulpit and began to speak without any care; Husayn, who was a small child at the time, rose in front of the pulpit and shouted to 'Umar: "Get down from my grandfather's pulpit and rise on your own father's pulpit."

'Umar was dumbfounded with this act and replied to him: "You are right, my father has no pulpit, he embraced him and sat by himself, then he tried to find out who had taught him to say this and asked Husayn: "Who taught you these words?" Imam Husayn said: "I swear by Allah! No one taught me such words."

The truth was that 'Umar should not only feel gratified with the verbal confirmation of Husayn, but if he was right, he should have returned his right to Fadak to him, he should not have prevented Khums reaching him, and he should have returned the caliphate to his noble father in order to obey the will of Allah and his Messenger.

It is also said: 'Umar respected Imam Husayn (‘a) so that the Imam would accompany him whenever he was faced with a case. One day Imam Husayn went to see 'Umar while Mu'awia was with 'Umar. At the entrance, Imam Husayn was faced with Abdullah, the son of 'Umar, and asked permission to enter to speak to 'Umar. He was refused entry; therefore Imam went back home with him. The next day 'Umar saw him and asked: “O Husayn! Why didn’t you come to me?”

Imam (‘a) said: “I came, but when I saw that you were having a private session with Mu'awia, I returned home with your son.”

'Umar replied: “You are more deserving than the son of 'Umar. Whatever we have belongs to you and Allah.”¹

7. In ‘Uthman’s Reign

With moral qualities and salient virtues, Imam Husayn was now on the threshold of the third period of his noble age. He was observing the painful conditions of his temperate father and was witnessing the political ruins from many angles that followed one purpose; they intended to not allow Ali and his sons to obtain statesmanship of the Islamic government and to keep them away from the position of caliphate. Therefore, the son of Khattab forced the nation to accept tiresome affairs like his incorrect ideas and opinions, his hot temper and mistakes in Ijtihad (exegesis of divine law on matters of theology and law). He wasn’t content with these things until he involved the nation in the six persons’ council that resulted in ‘Uthman becoming the next caliph.

In the matter of statesmanship, Amir Al-Muminin prioritised the policy of Muslims and religion over his right to be the next caliph and chose to endure an unpleasant bitter patience to the extent that he describes this situation as follows: “I chose patience like one who has grains in his eyes and a bone in his throat. I saw with my own eyes how they were plundering my inheritance; when the first of them died he gave the caliphate to the son of Khattab... in spite of the fact that for a long time there was a heavy load on my shoulder, I chose

1. **Isabah** 1:332.

patience... until the time of the second one expired, and he himself left the matter of caliphate to a group that he associated me with. I take refuge in Allah from that council! When my fondness of the first one (Abu Bakr) was doubtful, and today they want to put me by them?!¹

The pains and sufferings of the Ahl Al-Bayt of the holy Prophet increased and their duty and responsibility became harder when they were faced with a new period of deviation in caliphate, a period that was in need of a great uprising in order to prevent the nation from spiralling downwards into an abyss of corruption. But suffering and exploitation surrounded the lives of the Muslims and it was the time that the most significant companions of the Messenger of Allah (s) were symbols of disrespect, beating and maliciousness while the criminal free slaves and their children, under the weak shadow of ‘Uthman, and occasionally because of tribal prejudice or imprudence were waiting for each other to take over the government.

Imam Husayn (‘a) was observing the sufferings and pains of Muslims who had been rebelled against and the corruption and destruction caused by ‘Uthman’s government in a very different circumstance, and finally the oppressed rolled up their sleeves, and the ruling caliph was set aside by the power of a sword.

In one of Imam Ali’s sermons known as *Shaqshaqiyyah*, in which the Imam describes the hardships and pains of Muslims when caliphs came to power before him, he presents a subtle picture of what was happening in the government of ‘Uthman, he says:

“Until the third one came to the caliphate, the one whose important work was filling his stomach and then emptying it, his paternal family rose with him and began to plunder the treasury of the people like a camel that greedily swallows the fresh herbs of spring, so that the condition was in a manner that whatever he had spun, had been broken down, indecent deeds annihilated him and his gluttony smashed him.”

1. **Sharh Nahjul Balagha** of Ibn Abi Al-Hadid, *Al-shaqshaqiah* sermon.

8. The behaviour of ‘Uthman with Abudhar Ghaffari

In torturing and tormenting his discontented opposition, ‘Uthman acted severely and amplified his wrath by increasing oppression on them.

Abudhar Ghaffari with his tendency to Islam, and who had been one of the closest companions of the Messenger of Allah (s), was among the dissatisfied ones opposed to ‘Uthman’s policy.

‘Uthman prohibited him from his acts, but he didn’t desist from his own way. ‘Uthman was disturbed and when he found he could no longer bear Abudhar’s existence, he banished him to Sham, but he began to teach people in Sham and warned them about the policy of Mu’awia ibn Abi Sufyan, the Umayyad ruler of ‘Uthman in Sham.¹

Mu’awia, who was irritated by the effort and struggle of Abudhar, wrote to ‘Uthman and informed him of the danger of Abudhar’s existence. ‘Uthman summoned Abudhar to Madinah; but this glorious companion continued to order people to good, prohibiting them from the unlawful acts; he warned them about the danger that the malevolent Umayyads were causing to Islam and the Muslims. ‘Uthman realized that the best way for deliverance from the opposition of Abudhar was to banish him to a remote non-residential area; therefore, he ordered Abudhar to Al-Rabatha, banished him and hinted to Marwan Al-Hakam to prevent Muslims from escorting him and saying goodbye to him. But the followers of Allah disagreed with ‘Uthman’s will and a group including Imam Ali, Imam Hasan, Imam Husayn (‘a), ‘Aqil, Abdullah Ibn Ja’far, and Ammar Yasir openly went to say farewell to Abudhar. Historians narrate some wise and powerful words by people who escorted Abudhar. They had disapproved the unjust decision of ‘Uthman, for the unjust decision of deporting Abudhar. On one occasion Imam Husayn (‘a) said: “Dear uncle! The blessed and exalted Allah is able to change the situation that you are in. Your opposition withheld their world from you and you withheld your religion from them, you do not need what they have abstained from you, but they are needy of what you abstained from them. So, ask Allah to grant you patience and take refuge in

1. **Tarikh Al-Khulafa** p. 57.

Allah from greed, desire and impatience, because patience is part of faith and generosity. Greed does not bear sustenance and impatience does not delay one's death." While hearing these words, Abudhar wept, when he cast his last glance on the holy household to whom he had much love and affection and he addressed them saying:

"O merciful family! May Allah's (s) mercy be upon you. When I see you I remember the Messenger of Allah (s). I have nothing in Madinah that is my tranquillity, and I have no grief and sorrow but my separation from you.¹ My presence in Hijaz was very offensive to 'Uthman, as it became offensive to Mu'awia in Sham; he was dissatisfied that I reside by the side of his brother and cousin in these two cities and cause people to revolt against them; therefore he exiled me to a land where I have no friends, companions or defenders except Allah. I swear by Allah! I do not want any friends or companions but Allah, and where Allah is with me I have no fear and nothing to dread."²

9. During the Alawi reign

The governing of the three caliphs ended with the murder of 'Uthman. Therefore 25 years of pain and suffering as a result of Imam Ali ('a) being forced into the shadows, away from the social and political arena of Muslims had ended.

Muslims truly found that Imam Ali was the only leader capable of fulfilling their hopes, wishes and goals; the one who could return their dignity and magnificence to them, and allow them to enjoy justice, equality and freedom under the leadership of that great man's government, therefore they insisted on swearing allegiance to him to accept the caliphate.

But unfortunately, Muslims obtained this belief too late, because people were blind to the truth. They had been greatly misled, the spirit of self-denial and religious beliefs were not imbedded in them. Covetousness, greed and thought of personal interest had taken them over, and they had been drawn to a fanatical view. Therefore Imam

1. **Muruj al dhahab** 2:350; **Bihar Al-Anwar** 22:412.

2. Ibid.

Ali (‘a) declared his clear refusal against becoming their caliph and said to them: “I do not see any need in myself to have caliphate on you, I will accept whomever you choose.”¹

These words were declared knowing that had he accepted their request to become their caliph, it would have been very difficult to change the mind-set of the people who had been following the false laws set by caliphs and their fabricated Ijtihads. He was well aware that the society which had been brought up on the basis of such mistakes, would one day rise against him and would fight against him with full force. This would result in obstacles and hindrances to the Imam’s plan to re-instil justice bringing an end to oppression.

Despite his unique achievements in Islam, his political policy and intelligence, and his great merits of leadership, Ali (‘a) was unable to challenge the corruption that had been spread in the Islamic society, and he could not steer this society back to the real true path of honesty and justice; because hypocrites, profiteers and those, whose hearts harboured grudges and bitterness towards Allah and his Messenger (s), collectively rose against Imam Ali (‘a). He, i.e. Imam Ali (‘a) emphasized this fact in the sermon of Ash-Shaqshaqiyah saying:

“When I took the reins of government, some people broke their allegiance, some became traitors, others rebelled; it was as if they had never heard the words of Allah when He says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا
وَالْعِاقِبَةُ لِلْمُتَّقِينَ﴾

*“I have appointed a house in the Next World worldly for those who do not request superiority on this earth and do not excite sedition. The prosperous outcome is for the God-fearing.”*²

1. **Tarikh Al-Tabari** 3:350; **Al-Kamil fi Al-Tarikh** 3:190; **Bihar Al-Anwar** 32:7.

2. *Surat al Qasas*, 28:83.

Yes! I swear by Allah! They have heard this verse and have recorded it in their memory, but the world was beautiful in their eyes and its gold and ornaments have deceived them.”¹

10. Beside his father, guiding people

For returning truth to its main position and giving sovereignty to justice, Imam Ali began to act and tried to revive the Sunnah of the great Messenger (s) amongst the Muslims by using the most suitable method, but the ones who had strayed rapidly opposed the amendments of the Imam in arenas of management, distribution of wealth, justice in judgment, and respecting the issues related to the Prophetic mission and Muslims.

In an effort to divulge the hypocrisy, bringing to an end corruption and destruction, and eradicating it, Imam had no doubt, because he wanted security for people and the Prophetic mission. Therefore he and his honourable family, following the great Messenger for defending the religion of Islam, involved themselves in very hard clashes, and Imam Husayn took part in all of the fights that the hypocrites added to the fuel to its fire against Imam Ali, and whenever it was necessary and his great father permitted him, he attended personally in the battlefield.

Historians have registered a sermon from Imam Husayn (‘a) that he delivered amongst the people of Kufa when they were going to Siffin. The content of this sermon, after praising of Allah includes:

“O people of Kufa! You are charming, honourable and true men, so try to be unanimous and united in everything. Verily the mischief of war is bitter and its flavour is unpleasant, therefore whoever prepares for it and does not fear its tormenting wounds before it arrives is victorious. But whoever rushes it before the suitable time and without thinking over it with insight, his retribution is that he has not been of any benefit to his army and will perish, himself. We ask from the exalted Allah to grant you ability to be with him by his own will.”²

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1. **Sharh Nahjul Balagha** of Ibn Abi Al-Hadid, Al-Shaqshaqiyyah sermon.
 2. **Sharh Nahjul Balagha** of Ibn Abi Al-Hadid 1:284.

11. The great concern for the health of Hasanayn (Hasan & Husayn)

As he fought in the battle of Jamal, Imam Husayn fought the battle of Siffin too. This was in spite of the fact that some narrations indicate that the Commander of the Faithful did not let both honourable Imams fight in battlefields in case the lineage of the Messenger of Allah (s) fades by martyrdom of Hasanein, so he (Imam Ali) said:

“Please obey me and keep this youth away from going to the battlefield. I fear that my back will break because I will be sorrowful by the death of these youths (Hasan & Husayn) as this will mean the bloodline of the Messenger of Allah (s) will come to an end on the earth.”

It is said in another narration: “On many occasions, Imam Ali sent his son, Muhammad Hanafiyyah, to the battle field, but he didn’t allow Hasanayn to take part. People asked him (Muhammad Hanafiyyah) the secret of this matter, he replied: “Hasan and Husayn are as the eyes of my father, and I am like his hand, and therefore he takes care of his eyes with his hand.”” This answer reflects the level of respect that they had for their honourable father Ali (‘a).¹ It is said from historical records that after the battle of Siffin, Imam Husayn (‘a) was also at his father’s side in all of the events, like the “incident of arbitration” and the battle of Nahrawan.

It is evident the events observed by Imam Husayn were extremely bitter and painful, and these tragedies reached their climax when the Khawarej devised a plot to kill the most eminent example of a perfect man after the Messenger of Allah (s), and the felon and scum of Khawarej, Ibn Muljam Moradi, stroked the tender crown of his leader, the commander of the faithful, with the poisoned sword.

12. The will of Commander of the Faithful (Imam Ali (‘a)) to Imam Husayn (‘a)

The will of the Commander of the Faithful to his son Husayn (‘a) indicates the extreme care that Imam gave to him.

1. Ibid p. 118.

It is registered in Nahj Al-Balaghah: when Ibn Muljam stroked Imam Ali ('a), Imam stated his will as below:

“I recommend you to fear Allah and do not show interest in the world even if it entices you, and do not worry for whatever you didn't acquire from the world; speak the truth, work for good, be the enemy of the oppressor and the supporter of the oppressed.”

I advise you, all of my children, my family and whoever can obtain my writing to be fearful of Allah, have uniformity in works and reform between Muslims, because I heard your grandfather say: “Unity between Muslims is better than prayer and fasting.”

Be careful of Allah about the rights of orphans, in case you leave them sometimes full, and sometimes hungry, and they involve in loss while you are present.

Allah, be careful of Allah! About the rights of your neighbours, because your Prophet (s) has so extensively recommended you about them, to the extent that we wrongly assumed that he would set a share of inheritance for them.¹

Allah, be careful of Allah! About the right of the Qur'an, for fear that others expect you to act according to it.

Allah, be careful of Allah! About the prayer, indeed it is the pillar of your religion.

Allah, be careful of Allah! About the house of Allah, do not leave it empty, because if you leave the house of Allah, you will not find any relief from the torment of Allah.

Allah, be careful of Allah! About Jihad for the sake of Allah; by your properties, your soul and your tongue stay connected and give forgiveness to each other and refrain from cutting off ties with each other.

Do not leave ordering what is good and banning what is prohibited; if you leave it, your wicked ones will govern you and whatever you pray for and ask from Allah, your prayer will not be granted.”

1. Ibn Abi Al-Hadid, **Sharh Nahjul Balagha** p. 207.

Then he said: "O children of Abd Al-Mutallib! I don't want to see that you kill Muslims and then say: "the Commander of the Faithful is killed." "Know that, for the retaliation of my blood, only my killer should be killed. See that if I will be killed from his stroke, you strike him for only that one stroke and do not graze his associates, because I heard from the Messenger of Allah (s) that he said: "Abstain from mutilating, even if it is a fierce dog.""¹

Ibn Shu'aib narrates in Tuhaf Al-'Uqul other precious instructions from the commander of the faithful ('a) that relate to Imam Husayn and we remember it for its importance, its valuable matters and its eternal and moral recommendations as Ibn Sho'be has narrated from Imam Ali ('a):

"My son! I advise you to fear Allah in need and wealth, tell the truth while you are angry or satisfied, and choose moderation when you are either wealthy or needy. Act with your enemies and your friends with justice, be active when you are happy and indisposed, and have in mind the pleasure of Allah in welfare and straitened circumstances."

"My son! Any hardship that leads to paradise is not hardship, and any pleasure which leads to hell, is not pleasure. Any wealth compared to paradise is small, and any misfortune compared to the fire of hell is welfare."

"My son! Be aware! Anyone who sees his fault, refrains from fault-finding in others, whoever has not worn the shields of God-wariness and virtue, no clothes will cover him. Whoever is satisfied with the path that Allah has determined for him, is not sad for what he doesn't gain. Whoever draws the sword of oppression from its sheath will be killed by it. Whoever digs a well for his brother will fall in it. Whoever tries to reveal the faults of others, the faults of his house will be revealed. Whoever forgets his own faults; the faults of others will seem like good qualities in his eyes. Whoever commits acts and works that are beyond his calibre, will be defeated, and whoever enters deep whirlpools, he will be drowned. Whoever becomes pleased with his own view point, leads himself to deviation, whoever supposes himself independent with his own wisdom, falls into error,

1. Ibid, Kittab no 47.

whoever behaves arrogantly with people, becomes despised, whoever sits with knowledgeable people, becomes graceful, whoever sits with rascals, becomes reviled, whoever comes and goes with foolish men, he will hear insults, whoever becomes busy with something, he will be associated with it, whoever is talkative, his mistakes become great, his shame reduces, and whoever's shame reduces, his virtue will be decreased, his heart will die and whoever's heart has died, he will enter hell".

"My son! Whoever observes the fault of people and selects it for himself, he is the same fool. Whoever thinks he is seeking knowledge, and whoever seeks knowledge, he will gain from the world, and whomever that sequesters from the world, he will be safe, whoever abandons passions, he will live freely, and whoever abandons jealousy, people will love him."

"My son! The glory of a believer is his independence from people. Contentment is a wealth that never ends. Whoever continuously remembers death, he will be pleased with little wealth from the world, and whoever knows that his words are part of his deeds, he will speak little and speak about things that have an advantage for him."

"My son! Be wary of the one who fears punishment, but does not refrain from committing sin and hopes that he will be rewarded while he does not repent and does not perform anything to signify his repentance."

"My son! Thinking creates brightness and ignorance creates darkness, quarrel and aberration. Prosperous is the one who takes advice from others. The best heritage is politeness and the best companion is one with good morals. Wealth does not increase if you cut off your relationships, and prosperity will not be obtained by dishonesty."

"My son! Good health has ten parts, nine of which is silence except where the tongue opens with the memory of Allah, and the other part of it is abandoning the companionship of fools."

"My son! Whoever strikes an attitude, or pretends in committing sins, Allah will make him disgraced, and whoever follows knowledge, he will be a wise man."

“My son! The secret of knowledge is softness and gentleness, and its bane is harsh temperedness, having patience in avoiding sin is from the treasures of belief, devoutness is the adornment of poverty, and giving thanks is the adornment of wealth. Meeting someone excessively creates boredom. Having confidence before experience, affects any potential final decisions, and self-adornment of someone is a reason for his weakness of wisdom.”

“My son! There is no honour and nobleness greater than Islam, there is no generosity dearer than virtue, no castle firmer than virtue, no intercessor more effective than repentance, no clothes more graceful than good health, and no wealth that removes neediness, and this is better than satisfaction with sustenance. Anyone who is satisfied with his daily means of livelihood, will soon reach peace and happiness.”

“My son! Greed and materialism is the key for calamity and suffering, the mount of hardships and the cause of falling in the valley of sins. Gluttony contains fault and evilness. In learning politeness, it is enough to choose nothing for others that you will not choose for yourself. Also, you should know that you are indebted to your brother as he is indebted to you. Anyone who enters work without any foresight will be exposed to problems. Think and strategize before doing tasks, this will give you tranquillity from regret. Anyone who faces various ideas will understand the wrong from the right, patience is the shield of poverty, stinginess overtakes humbleness, greediness is the sign of need and a poor relative is better than a rich oppressor. For anything there is sustenance and the sustenance of death is man.”

“My son! Never let a sinner down, how often were there people who were lovers of sin but their end became good and how often did people do good deeds but their end was corrupted and they went to hell.”

“My son! Many disobedient people were saved and many obedient ones fell. Whoever follows truthfulness and honesty, he is disburdened, and his growth follows by his enmity for arrogance. Any time which passes decreases life, woe to the oppressors when they are in front of the greatest judges, and the most wise of them who knows the inner secrets.”

“My son! The worst provision for the Resurrection Day is oppression on the servants of Allah. Any drink may stick in the throat and any piece may wedge in the throat. Never will you obtain any riches, unless you lose other riches.”

“How near is relaxation to suffering, poverty to riches, death to life, and illness to health? Blessed is he whose knowledge, action, friendship, rage, his taking and leaving, his words and his silence are only for Allah. Blessed is a scholar who acts and strives in his actions, he who fears the surprise attack of death, and is always ready. If he is asked, he will advise and if he is left questioned, he will choose silence. His word is right and his silence is not because of his inability to reply.”

“Woe to he who is affected with hardship, failure and disobedience. He who admires something for himself and does not admire it for anyone else, and blames people for the act that he does himself.”

“Know my son! Anyone who speaks softly, it is necessary to love him. Allah grants you success in the way of guidance and places you in the rank of his worshippers; indeed he is merciful and generous.”

13. The last moments beside his father

The exalted Allah says: “Doers act in this way”, this was the last sentence that Imam Ali (‘a) mentioned and, after that, his pure soul that was surrounded by angels, flew to the skies, the pillars of justice collapsed on the earth and the elements of religion scattered.

The shelter of deprived and oppressed people had passed away, the saviour who was creating a government that brought an end to the exploitation of truth and brought justice among people, shut his eyes and emigrated from the world.

The two grandchildren of the great Messenger of Allah (s) prepared the pure body of their honourable father Imam Ali (‘a). They washed his tender body and wrapped it in a winding sheet and in the last hours of the night, they carried his pure body towards his grave in Najaf, and his enemies confessed that, in fact they buried the most eminent symbol of justice and great human values.

According to historians, when the news about the martyrdom of Imam Ali was sent to Mu'awia, he got out from his palace and declared the day of the martyrdom of that great Imam as Eid (feast) and the day of happiness in Damascus. Because the wish of Mu'awia has been fulfilled and he has obtained the crown and throne that he wanted so badly for enslaving Muslims and forcing them to do undesirable works.¹

14. In the era of his brother, Imam Hasan ('a)

Muslims before compromising with Mu'awia

Breaking up the pillars of Islamic society- which were believed to be the most extensive, glorious, holy and divine- was not the result of transient attempts in the shadow of the government of Mu'awia ibn Abi Sufyan, but in fact the deviation began from the day of Saqifa that incapable men who had not the necessary power for managing the works, undertook the reins of Muslim's affairs. Those in charge of the caliphate took the reins of government according to the tribal fanaticism,² and the witness of this claimant is the saying of Abu Bakr: "I took the reins of your affairs while I am not the best man among you."³ On the day that 'Umar ibn al-Khattab made a division between Muslims in distribution of the share of Bayt al-Mal (treasury) and created a new class of discipline, Muslims fell down into another abyss, until 'Uthman ibn 'Affan came to the throne, and sedition and corruption increased, it also reached governmental systems and the management of society. This situation took place when the lewd and felonious men such as Walid ibn 'Uqbah, Hakam ibn As, 'Uqbah ibn Abi Ma'it, Sa'id ibn As and Abdullah ibn Abi Sarh dominated over the destinies of people.⁴

The Umayyad family prevented the formation of Islamic economical power by plundering the wealth of Muslims and the improper generosity of 'Uthman. They got into governmental systems and

1. **Hayat imam Husayn ('a)** 2:109.

2. **Imamah wa-siyasa** 1:6.

3. **Tarikh Al-Khulafa** p.71; **Ali wa Hakimon** p.109.

4. **Ansad Al-Ashraf** 5:38; **Tarikh Al-Ya'qubi** 2:41; **Al-'Aqid Al-farid** 2:261; **Sharh Nahjul Balaghah** 1:67.

centres. Therefore, from the era of 'Umar, Mu'awia could create in his time of ruling in Sham, a society based on his revengeful and sensual desires towards Islam, the holy Prophet and his pure Ahl Al-Bayt. Mu'awia and his father who had lost his grandfather, his uncle and his brother before the conquest of Makkah in a battle against Islam, believed that Islam came from those who obtained liberty while they were defeated and despised.

The ruling discipline in this era- that is to say, from the death of the great Messenger (s) until the end of 'Uthman's government- did not show any care regarding the Islamic mission, its development and settling it in the heart of people. It didn't make any attempt for eradicating the psychical illnesses and difficulties and the tribal customs and traditions, but all the rulers cared for were the victories and conquests, for increasing their realm of government and obtaining much riches and spoils.¹

After the death of the great Messenger (s), Imam Ali ibn Abi talib ('a) made much effort to keep the nation Islamic and decrease the deviation. Therefore, by his interfering in the works, he helped the ruling council sometimes gently and sometimes harshly by preferring the general interest of Islam to other interests, he avoided fighting directly with them for retaking his legal right of caliphate.

In fact when Imam Ali suffered martyrdom, Muslims lost their great reformer, the nation that the reformatory wars against the Nakthin, the Maraqin, the Qasatin has been damaged and left impoverished, lost his power and ability in the time of Hasan Ibn Ali ('a), because the profiteers, hypocrites and revengeful persons against Islam, rapidly arrayed troops against Imam Ali ('a), they ignored the orders of Allah and his Prophet, and were regardless of the interests of the nation while the Imam was the incarnation of a true leader and was able to guide them in the direction of divine truth and justice. Indeed these same people were aware of his legal leadership from which he obtained the divine mission and the Messenger of Allah (s), therefore, this matter was a potential danger and could wipe them from the surface of the Islamic society. This was also the reason for the Siffin,

1. **Sharh Nahjul Balaghah** 1:248.

Jamal and Nahrawan wars. In the process of reformation and standing up against deviation, Imam Hasan decided to persuade Muslims to rebel, but most of the people preferred compromising, security, tranquillity and welfare to a revolution.¹

Because of this reason, Imam Hasan was inevitably forced to accept compromising agreement that included important stipulations and contracts with Mu'awia- the only invincible power of Sham- to guarantee the security and peace of decent Muslims and create a democratic organization that contains more awareness and its belief is strongly involved his Islamic mission, to save the Islamic society from corruption and to keep Islam from annihilation and abolition. Because in struggles and quarrels, it is not always the sword that is effective, but how often the influence of words and a conclusion of a contract have more efficiency in dangerous stages. In all cases the purpose is protection and custody of Muslims and the message of Islam, to show the role of hypocrisy and enmity that was from the eminent practices of Bani Umayyah, and their rulers hid this hatred towards Islam in their hearts.

Beside his honourable brother, Imam Hasan ('a), Imam Husayn observed all the events that his brother took part in. Both the honourable Imams were absolutely unanimous in their viewpoints. Imam Husayn was thoroughly witnessing how the deviation that was created in Thaqifah had been developed in this stage and had been incorporated in the body of the nation in a manner that Muslims had lost the will to attend the movement of Imam Hasan ('a) and were not positively replying to the orders of that honourable Imam, therefore, he (Imam Husayn) rose for supporting his brother in the way of guiding people. Imam Mujtaba ('a) was aware of the intrigues and tricks of Mu'awia, and that most of the army of Iraq was in the grasp of Mu'awia and his team, whereas this same army had formed the spine of the army of Imam Ali in the past.

It was not hidden from Imam Hasan ('a) that if supposedly he broke out a war with Mu'awia, the incident would resolve in the advantage of Mu'awia, and certainly it would end with the martyrdom and

1. **Irshad** p. 8-9.

captivity of his own self, his honourable brother Imam Husayn, Bani Hashim and their true followers. It was the time that Muslims needed a pure leader among themselves to save what remained and fix whatever that was ruined. The Islamic mission was the last divine mission and inevitably whatever the Messenger of Allah (s) and Imam Ali ibn Abi Talib had been building should be completed. From this matter it becomes clear that some of the words of historians are: “Imam

Husayn (‘a) was dissatisfied with the operation of Imam Hasan (‘a) and said to him: “For the sake of Allah, be careful, do not believe the words of Mu'awia and do not deny the words of your father”, and Imam Hasan replied: “Be quiet, I know better than you”, this narration is not true at all.¹

Additionally, Imam Husayn (‘a) was more provident than any of the celebrated men of his own time that respected the wise attitudes of Imam Mu'taba. They were the only cure and Imam Husayn was more far-sighted than others in the affairs of society and its achievements. His rank and position was as much eminent that the policy of the works which his brother had fulfilled and what others understood remain hidden from that Imam, and he should take such a claim of attitude towards his brother.

Those who believe the chastity of these two great Imams, have not any doubt in the falseness of the narrations that narrate words from Imam Husayn about his opposing with attitudes of Imam Hasan (‘a) in relation with compromising with Mu'awia.

If Imam Hasan and Imam Husayn are two leaders whose, obedience from them is necessary, whatever they do, is a pure divine duty and it is according to what Allah has wanted for them. Therefore there is no place for these narrations, and our witness in this regard is the existence of creditable narrations that are contrary to these false narrations, among them:

1. **Sirat Al-A'immah Al-Ithna 'Ashar** 2:23.

Imam Sadiq (‘a) said: “We are those who, Allah has ordered you to obey, but you obey the one who there is no excuse because of his ignorance.”¹

A man asked from Imam Rida (‘a): “Is it necessary for us to obey you?”

Imam replied: “Yes.”²

The man asked: “Is it as necessary for us to obey you as it was necessary for us to obey Ali Ibn-Abi Talib?”

Imam replied: “Yes.”

It is narrated from Abu Ja'far that Hamran said to him: “What is the reason of insurrection for raising the religion of Allah by Ali, Hasan and Husayn (‘a) in your opinion while they were exposed to killing, martyrdom and failure?”

Imam replied: “O Hamran! The blessed and exalted Allah has predestined, confirmed, fixed and then has been put into force these affairs by his own destiny. Therefore, Ali, Hasan, and Husayn rose with a previous knowledge from the side of the Messenger of Allah (s), and the silence of some of us indicates our knowledge and comprehension.”

Imam Baqir (‘a) says about the eminent moral virtues of Imam Husayn (‘a) and about his respect regarding his great brother Imam Hasan (‘a): “Imam Husayn (‘a) didn’t speak in front of his older brother Hasan (‘a), because he had so much respect and honour for his brother.”³

Imam Sadiq said: “In a letter, Mu'awia wrote to Hasan ibn Ali it said: “Come before me with Husayn and the companions of Ali.” They came while Qais Ibn Sa'd Ibadah was with them, when they entered Sham, Mu'awia gave them permission to enter and prepared speakers for them... then he said to Qais: “O, Qais! Rise and swear allegiance,” Qais looked at Imam Husayn and was waiting for his

1. **Usul Al-Kafi** 1:143.

2. **Usul Al-Kafi** 1:221-222.

3. **Hayat imam Husayn (‘a)** 2:252.

order, Imam Husayn (‘a) said to Qais: “O Qais! My leader is Imam Hasan (‘a).”

Respect for the articles of peace treaty

Imam Hasan suffered martyrdom in the year 49 or 50 of Hijrah and Mu'awia died in the year 60 of Hijrah. During this time, the leadership was related to Imam Husayn (‘a), and he was not forced to obey anyone, but that great Imam was yet faithful to the articles of the compromising contract that his brother Imam Hasan had signed with Mu'awia, therefore, the great Imam not only refrained from starting a movement against the articles of contract, but also when some of his followers requested him to start a movement against Mu'awia, he pointed to his faith, to the compromising contract and recommended them to be patient with this saying that with the death of Mu'awia he will not be bound to the compromising contract any more.

15. The letter of Ja'dah Ibn Habirah to Imam Husayn (‘a)

Ja'dah ibn Habirah ibn Abi Wahab, was among the loyal companions of Imam Husayn (‘a) and loved the Imam more than others. Shi'ahs assembled in his house and insisted he write a letter to Imam Husayn to ask him to attend their city Kufa, and start a revolution against the government of Mu'awia. Ja'dah wrote in a letter to Imam Husayn (‘a): “But then, the Shi'ahs who have accepted us are looking forward to your arrival, they will not choose anyone but you. They are aware of the opinions of your brother Hasan about the war and know you as a man who is mild and soft-hearted with his friends, harsh with his enemies and know that you are rigorous about executing the command of Allah, if you like to obtain caliphate, come to us, we are ready to sacrifice our life in your control.”¹

In reply to him, Imam Husayn wrote: “I ask from Allah to have graced and given success to my brother, but today I have no intention to revolt. I wish Allah enters you in his mercy, hide yourselves in your houses and do not start a movement, refrain from doubt as long

1. **Hayat imam Husayn (‘a)** 2:229-230.

as Mu'awia is alive. And if Allah eliminates him and I was alive, I will write back to you with my decision. May peace be upon you.”¹

From what was stated, it became clear that Imam Husayn- due to his religious responsibility- in the incident of the compromising contract between Imam Hasan and Mu'awia, obeyed his great brother, accepted that agreement and was faithful to it during the governorship of Mu'awia. Additionally, many witnesses emphasize that these two great Imams were in complete agreement with each other in their ways of thinking, in attitudes to their work, in taking a conclusion from their work, in what happened and what they had obtained.

Imam Hasan was falsely accused in the same way as Imam Husayn; for example: it is said that he had many differences in political attitudes with his noble father before caliphate and even after it. Of course it is clear that the aim of stating such thoughts is creating doubt in the hearts of Muslims regarding the leadership of Imam Hasan and Imam Husayn as the two religious leaders, to deter people from them by creating dispersion and discrepancy.

16. Martyrdom of Imam Hasan ('a)

After compromising with Mu'awia, Imam Hasan resided in Kufa for a few days and then returned to Madinah with his brother Imam Husayn and all of his family members, and in that territory swallowing his anger he stayed at his home waiting for the command from the Glorious Allah.² And as we reminded, due to his loyalty to the compromising contract that his brother had signed with Mu'awia. Imam Husayn didn't start an uprising against Mu'awia during the time that Mu'awia was alive.

Hasanayn attempted to help instil the worship of Allah and establishing the Islamic beliefs in the hearts of people in Madinah. They analysed the Islamic orders for them and took efforts for their guidance. These two great Imams took special care for training an aware generation able to fulfil his responsibility in the face of oppression, injustice, corruption and deviation between Muslims.

1. Daynuri, **Al-Akhbar Al-Tuwal** p. 222.

2. **Irshad** 2:15.

During these ten years, according to the quotation of some sources of Islamic history, in objection to the acts and behaviours of Mu'awia and some of the residents, there was verbal encounters by Imam Hasan and Imam Husayn with them.

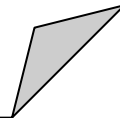
SECTION THREE

Chapter One
The era of Imam Husayn ('a)

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CHAPTER ONE

THE ERA OF IMAM HUSAYN (AS)

1. The First Discourse: The Role of Mu'awia's government to change the Islamic Message

Mu'awia and the corrupted Umayyad mob perfected the deviation of Saqifa by taking the reins of the government. Because when Mu'awia clearly declared his enmity with Muslims and confessed to their non-satisfaction for his sovereignty, he changed the caliphate to an arbitrary kingdom when he said: "I swear by Allah! I didn't accept caliphate for the affection that I know about you or because of satisfaction from my own sovereignty, but I obtained it with a sword that I put on you."¹

But Mu'awia and the conduct he undertook, were faced with serious obstacles that were true executions of the Islamic orders by Imam Ali ('a). In addition to it, Imam ('a), never abandoned the nation and replaced the Islamic beliefs in their hearts. Therefore people, and especially people of Iraq, loved him. That Imam in this regard had an intense interest for the protection of the Islamic nation and mission, and drew an in-validity line on the claims of supporters of Saqifa that among them Abu Bakr expressed his weakness and his debility and offered an apology with this sentence: "I am ruling over you but I am not the best of you."² Because from this apology, the impossibility of perfect fulfilling of the religion of Islam becomes clear; but Imam Ali ('a) presented himself as an eminent pattern of a wise, decent, powerful, knowledgeable and pure leader after the Messenger of Allah (s), such a leader that the Muslims were waiting for.

But Mu'awia took actions in the destruction of these Islamic values. He fought with friends and followers of the holy Ahl Al-Bayt and

1. **Tarikh Al-Khulafa** p. 71.

2. *Ibid.*

annihilated the values that Imam Ali had created among Muslims. He took these actions in order that the nation lose its determination and will, and with a dead conscience would not be able to show stability and resistance against the carnal desires of the rulers that were contrary to the holy religion of Islam.

In his first step, he declared that his main purpose was taking the reins of government. Although much blood was shed from Muslims in this way, he declared: "I swear by Allah! I didn't fight you for you to say the prayer, do fasting, do pilgrimage to Makkah or pay Zakat (charity), but I fought you to obtain the government."¹

The quarrelling method of Mu'awia regarding Islam

Here we are forced to consider briefly the devilish plans that Mu'awia had laid their foundations for and the great events that were occurring beside them, because these are the most important means of Abu Abdullah Al-Husayn's insurrection.

Imam Husayn ('a) was observing the situation of Muslims that were spoiled from the idealistic, moral, social, economical and political aspects; this corruption wholly resulted from the policies of Mu'awia and reached to its climax when he imposed Yazid as the caliph of Muslims by force, and banished the nation from the true direction of Islam. Therefore, after the annihilation of Mu'awia, Imam Husayn started his great revolution, which resulted in the wakefulness of men and created the will and resolution in the nation.

Now we state some elements of pagan policies of the Umayyad government that Mu'awia took much effort to fulfil.

Economic policy

Mu'awia had no financial and economical policy conforming to the common meaning of this word, but his possession on gathering the properties and distribution and giving them was by his own desire and his own wish. In giving enormous riches to his partisans, he was depriving his enemies from any munificence, and he was receiving the wealth of people and taxing them unlawfully. In his time, poverty

1. **Sharh Nahjul Balaghah** 4:16.

spread out among the most of Muslims while huge riches only belonged to a small group of people that were ruling over the destiny and affairs of Muslims. Here we remind some main pivots of the economic policy of Mu'awia.

Establishing the economical deprivation

Mu'awia developed the economic deprivation in the areas that people were forming an opposed front, and one of these areas was Madinah.

Al-Madinah

The presence of many members of the Umayyad family in Madinah only had the goal of ruling on their mind and caused Mu'awia not to spend any money on the people of Madinah. According to historians, Mu'awia forced the people of Madinah to sell their lands and then he bought them with the cheapest rate and sent someone to Madinah for managing the affairs of lands and accumulating their incomes. But people prevented his work, and in facing their ruler 'Uthman ibn Muhammad said to them: "All of these properties belong to us, Mu'awia has deprived us from the quota of Bayt Al-mal and has paid us no money and because of that, our life has been paralyzed, hunger and famine has surrounded our territory, Mu'awia has bought our lands only with a little percentage more than the actual rate." The governor of Madinah replied to them with the worst and most disgusting expression.¹

Mu'awia appointed Marwan Al-Hakam, and sometimes Sa'id ibn As, to Madinah and these two attempted to make the citizens of Madinah severely despise the city they were living in and creating misery among them.

Iraq

Because Iraq was the main centre of the enemies of Mu'awia, he imposed on them severe economical punishments. The ruler of the time in that region, Mugirah ibn Sho'bah, was abstaining from paying the quota of Bayt Al-mal and public food stuffs to the people of Kufa. The rulers that came to the throne after Mu'awia, relying on this fact

1. Hayat imam Husayn ('a) 2:123.

that most of them were knowingly taking the part of Amir Mu'minin (here, Mu'awia),¹ were following this method to impose oppression and create privation among the people of Iraq.

Misusing the Public Money to protect his government

Mu'awia employed Bayt Al-mal for the establishment of the pillars of his government and his sovereignty and used the properties as a weapon to overcome the nation. One of the tricks of Umayyad's policy was using the property as a weapon for threatening people and using it as an instrument for approaching people to themselves. They were depriving a group from that property and were paying so much for a group as bribery money to buy them over.

Mu'awia granted Egyptian income tax to 'Amr bin Al-'As for life to bribe him to fight Imam Ali ('a).²

To bribe the Politicians

In his economical policy, Mu'awia started a new method by the name of "buying people," and he declared it with the complete meanness and baseness and said: "I swear by Allah! I will buy the steadfast devotees of Ali by paying money to them and I will divide as much money as it takes among them until my world overcomes them."³

It is quoted that a group of the nobles of the Arabs signed over to Mu'awia, he gave one hundred thousand dirhams to each of them and gifted seventy thousand dirhams to Hatat, uncle of Farazdaq, when Hatat became aware of the matter, he returned angrily to Mu'awia to object to him, and Mu'awia replied to him without any shame and modesty: "I bought their religion instead of paying that money to them, but I left you to yourself."

Hatat said: "Buy my religion too, Mu'awia ordered to complete his gift."⁴

1. 'Aqid Al-Farid 4:259; Hayat imam Husayn ('a) 2:125.

2. Hayat imam Husayn ('a) 2:127.

3. Waq'at Siffin, Nasr ibn Muzahim p. 495; Sharh Nahjul Balaghah 2:293.

4. Hayat imam Husayn ('a) 2:128-129.

The tax of the Nouroz

Without any reason, Mu'awia created a new heresy in the religion of Islam, he imposed the tax of the Nouroz on Muslims for providing his own expenses and he threatened and oppressed them severely in order for them to pay it. According to historians, the amount of this tax was ten million dirhams, which Muslims had fallen into the habit of paying. The rulers after Mu'awia also forced Muslims into paying it by advertising it in an admirable manner.¹

Disunion policy

Mu'awia established his policy base on creating dispersion among Muslims. He believed that his governorship would not be established except by spreading enmity among Muslims. He had such a trick and deceit that he was skilful in doing by its repetition and total dedication to performing it about his enemies in the government, whether they were Muslims or non-Muslims. The base of this trick was a continued effort to create dispersion by provoking vengeance and doubts among the opponents, and some of these opponents were from his family and relatives. The compatibility and unanimity between two prominent and well-known men was not tolerable for Mu'awia and natural competition between such individuals helped Mu'awia to harm them.²

Oppression on non-Arabs

Mu'awia excessively oppressed the non-Arabs and held them in contempt and once he even decided to annihilate them altogether. According to historians, Mu'awia summoned Ahnaf ibn Qais and Samrah Ibn Jandab and said to them: "The population of non-Arabs has increased so that bygones have been forgotten. It seems to me that they will govern over the Arabs by seizing them. Therefore I have decided to strike some of them with a sword and keep some of them for the splendour of bazar and building the roads (forcing them to do forced labour)."³

1. Ibid 2:131.

2. **Hayat imam Husayn ('a)** 2:135; *Al 'aqid*, **Mu'awia fi al Mizan** p. 64.

3. *Al- 'Aqid al Farid* 2:26.

Tribal fanaticism

Mu'awia revived tribal fanaticisms; these horrific and painful images were interpreted in Arabic poems. They were images of the fights that the Umayyad government provoked to occupy the minds of the people to keep them from noticing and interfering in the political affairs.

According to historians, for decreasing the value and importance of the Aws and Khazraj tribes and for disregarding them in front of the Arab and Islamic world. Mu'awia tried to provoke past vengeance among the tribes, as he provoked Yemeni's extremism against Egyptians and enflamed the fire of sedition and revolt between them to prevent them from reaching unanimity and unity which would harm the interests of Mu'awia's government.¹

The policy of ruthless dictatorship and brutal force

By adopting brutal force and ruthless dictatorship, Mu'awia managed the affairs of Muslims by eradicating them. He didn't respect their destinies, their honour and their glory. After signing the compromising contract he declared that he had killed Muslims and shed their blood only for obtaining sovereignty over them and in a sentence he talked about his pride and his self-praise and said: "We are the time, whoever we promote, he will be superior and whoever we bring down, he will be inferior."²

The governors and agents of Mu'awia continued this deceitful method too. Utbah Ibn Abi Sufyan addressed Egyptians and said to them: "I swear by Allah! We will whip you until the scourges tear on your backs."

It is quoted that Khalid Qasri said to the people of Makkah: "I swear by Allah! Whoever affronts his leader (Mu'awia), I will hang him in the sanctuary (harem)."³

1. **Hayat imam Husayn ('a)** 2:137.

2. **Hayat imam Husayn ('a)** 2:137-139; **Al-'Aqid al farid** 2:159.

3. **Al Aghani** 22:382.

Debauchery, impudence and affront to religious values

Mu'awia was well known for his disrespect and debauchery. Ibn Abi Al-Hadid says: "In the era of 'Uthman, Mu'awia was a real impudent shameless man, he was unashamed in doing evil acts and in the era of 'Umar, he glossed over his faults, but in the same era he was wearing silk and brocade cloaks, was drinking water in gold and silver dishes and was mounting on mules that were covered with golden and silk saddles, which had decorated bridles."¹

It is written in the books of Sirah (the books about the way and method of the holy Prophet) that people said about him: "Mu'awia drank a lot of alcohol in the era of 'Uthman." It is quoted from Abdullah ibn Baridah: "My father and I visited Mu'awia, he seated us on a carpet and commanded to bring food for us, when we ate our food, they prepared wine, Mu'awia drank wine and offered some to my father, but my father said: "I have not drunk wine from the time that the Messenger of Allah (s) has denied it."

In various narrations there are words about extortion of Mu'awia, for example: Mu'awia sold a golden sheet or dish more than its weight. Abu Darda' said to him: "I heard from the Messenger of Allah (s) selling something for more than its value."

Mu'awia said: "I see nothing wrong with doing this."²

Abu Darda' said to him: "Who can help me with Mu'awia? I Wonder! I remind him of the word of the Messenger of Allah (s), but he expresses his own opinion to counter the Messenger's word! You and I, will never come together in one land." Then Abu Darda' went to 'Umar Ibn Khattab and informed him of the matter, 'Umar wrote to Mu'awia: "Never sell such things unless it is of the same value or a thing with the same weight."³

He has joined Ziad ibn Abid Rumi to his own lineage without a legal proof by contenting only with the witness of Abu Maryam Khammar, something which cannot be considered a true legal proof. This is

1. **Hayat imam Husayn ('a)** 2:144-145.

2. **Musnad Ahmed** 5:347.

3. **Sunan al Nisai** 7:279.

another example of Mu'awia's disrespect towards the Islamic values, as by this action he opposed with the word of the Messenger of Allah (s) who said: "The child is from that owner of the bed (husband), and the adulterer / adulteress must be stoned to death."¹

Manifest vengeance and enmity with the Prophet and the holy household ('a)

Mu'awia took vengeance on the great Messenger (s). In his time of caliphate, he didn't send greeting to the Messenger of Allah (s) for forty times in Friday prayers. Some of his partisans asked him its reason, he replied: "If I send greeting to him, some people will take honour and pride in it and will be arrogant with that." Mu'awia heard that the Muadhin (one who says Adhan), says in Adhan: "I witness that there is no Allah except Allah and verily Muhammad is the Messenger of Allah (s)." He rose and said: "O, son of Abdullah! How prosperous and magnanimous you have become, that you allowed your name be called by the name of the creator of the worlds."²

He used all governmental systems and centres to decrease the honour and greatness of the holy Ahl Al-Bayt that were the pledge of the honourable Messenger of Islam, to the extent that he used his most important devices to fight with them and keep them at a distance from the reality of Islamic life, among his devices we point to:

1. He used courtier speakers to draw the attention of people's heart from the holy Ahl Al-Bayt to others.
2. To decrease the level of honour and greatness of the holy Ahl Al-Bayt, Mu'awia began to forge many narrations under the name of the Messenger of Allah (s). He used people like Abu Hurayrah Al-Dusi, Samr'h Ibn Jandab, Amr-As, and Mogairah Ibn Sho'bah, to forge thousands of narrations under the name of the Messenger of Allah (s).
3. By using instructional centres and Islamic schools he tried to plant unjustified hatred of the holy Ahl Al-Bayt ('a) in the hearts of youth children and form a generation that opposed them.

1. **Hayat imam Husayn ('a)** 2:174-190.

2. **Hayat imam Husayn ('a)** 2:151; **Sharh Nahjul Balagha** 10:101.

Mu'awia continued his hostility with the Commander of the Faithful. He manifested the cursing and insulting to that great Imam in his public and private sessions and wanted all his governors and agents to spread insults about him amongst the people. Therefore, insulting the Commander of the Faithful spread throughout the whole world of Islam and Mu'awia declared among the people of Sham: "The Messenger of Allah (s) said to me: "You will be the caliph after me. So, choose for yourself the holy land (that is Sham), which has distinguished people in it, and now I selected you, and you send curse on Abu Turab.""¹

Cruel behaviour with the Shi'ahs

In the era of Mu'awia, Shi'ahs were formally faced with oppression and injustice and were encountering the severest kinds of eradication and harsh behaviour. Imam Muhammad Baqir ('a) describes the kind of threats that the Umayyads imposed on his followers in this manner: "Our followers were killed in every region, their hands and feet were cut only for a debt that may be from our lovers, anyone that was called to be in friendship with us was imprisoned or his house was destroyed."²

Mu'awia tried to eliminate the wise and educated characters of the Shi'ite and hanged many of them such as Hujr Ibn 'Adi, Rashid Hejri, Amro ibn Hamq Al-Khazaai and Awfa Ibn Hisn.

He wasn't content with torturing the elders of the Shi'ahs, but oppressed the women of the Muslims too, and threatened some of them like, Zarqaa', daughter of 'Adi, Sawda, daughter of Immara and Umm Al-Kheir Baraqeya.

By pointing to all of his agents, Mu'awia wanted them to destroy the houses of Shi'ahs and to eliminate their names from the Bayt Al-mal and to cut their share of money. He also recommended his agents not accept the witness of Shi'ahs in matters related to judgement and other cases so that their contempt and abjectness would increase.

1. **Sharh Nahjul Balagha** 3:361.

2. **Tabaqat al Kubra** 5:95; **Sharh Nahjul Balagha** 3:15.

We cannot express the deviations and crimes of Mu'awia in these transient hints, the plurality of these crimes needs a special book and now in the first grade, our purpose from hints is stating a preface for expressing his grievous crime that resulted in the insurrection of Sayyid Al-Shuhada (the master of martyrs), a crime which proved to be true by imposing his lewd son, Yazid as his successor.

Taking allegiance to the pervert Yazid by force

In the era of Abu Bakr and 'Uthman, caliphate had a little Islamic nature and these caliphs were governing under the motto of caliphate and the succession of the Messenger of Allah (s).

Mu'awia too, when he took the reins of government, despite the fact that we mentioned a few of his deceits, at the beginning of his government never dared to confront the great Messenger (s) and the mission of that great Prophet clearly; because he was using Islamic manifestations for strengthening of his government and having more influence on Muslims. Here the extraordinary cunning and deceitfulness of Mu'awia became clear, because he was covering his vain works with an Islamic name.

But imposing on Muslims the dissolute Yazid, who was openly committing fornication, debauchery and revelry, was a clear dauntless and explicit impudence to the customs and common laws of Muslims, because Muslims knew that the Islamic caliphate was not a monarchy that was transferable to the others by inheritance, and no one would have the merit of having this position except the one who is really aware of the book and the Sunnah, the one who acts according to it and has the power of obtaining the purposes of the Islamic mission and performing its orders.

In addition, imposing the allegiance of Yazid on Muslims was a great crime with social and political dimensions that if there was not the insurrection of Abu Abdullah Al-Husayn, the grandchild of the great Messenger of Islam, who protected the religion of his grandfather from corruption and annihilation, Islam and Muslims would have been eliminated from the face of the planet.

For knowing the extent of this dreadful crime, first we should know, who is Yazid? What was the cause for his caliphate? And why swearing allegiance to him was opposing Islam.¹

2. Second discourse: Who is Yazid Ibn Mu'awia?

Before speaking about the sovereignty of Yazid and the attitude of Imam Husayn ('a) towards it, we should first know who Yazid is from the Islamic perspective. What is the total view point of Islam about the Umayyad family?

No researcher and historian has any doubt that from the first appearance of the dawn of Islam, the Umayyads were its most obstinate, pertinacious enemies until the last stages of their government; they didn't believe in Islam until they lost all possibility of fighting it and succumbed to defeat. And when they believed in Islam by force, they designed plans for corrupting the instructions and orders of Islam and returning the manifestations of Al-Jahiliyyah (the times of ignorance) in all its forms and with a new method under the cover of Islam.

Whenever the animating name of the great Prophet Muhammad ibn Abdullah (s) was called in Adhan, Mu'awia felt that this blessed name was resounding everyday from the top of the minarets to the atmosphere of the world of Islam, so he trembled and was disturbed and distressed.

Other rulers and governors of the family of Umayyad, who came to the throne by the name of Islam too, tried hard to destruct the elements and pillars of this divine religion, they tried also to show this religion as an unreal one and corrupt its noble values, instructions and laws.

As historians and the lords of traditions describe, Yazid ibn Mu'awia who Imam Husayn took such eternal bravery against, was an extraordinary light-minded bold person who was excessively contaminated by fornication, corruption and prohibited acts.

1. **Sirat Aimah Ithna 'Ashar** 2:41.

Biography and characteristics of Yazid

Yazid was born in 25 or 26¹ after Hijrat from a woman named Maysun [the daughter of Bajdal Al-Kalabiyyah]. According to historians, Maysun, the daughter of Bajdal Kalabiyyah was impregnated by her father's slave to spite Yazid, and the famous Arab genealogist and poet, i.e. Al-Kalbi points to this matter in this poem:

“Although time shamefully clothed us in calamities that were murder and killing by the Turks and swift deaths,

That the (دعى) one who was falsely ascribed to a father's lineage, and Kalbi's slave, i.e. despised slave, killed the children of the Messenger of Allah (s) in the land of Karbala.”²

The reference of the poet from the word (دعى) is the cursed Ibn Ziad and from the word (the slave of the dog) is Yazid Ibn Mu'awia who is from the generation of Kalbi Bajdal's slave.³

Ibn Kathir describes the bodily characteristics of Yazid thus: “He was a very fat man; he had rough large limbs, a hairy body and a face full of small pox.”

In his personal characteristics, historians have said, Yazid inherited the attributes akin to deceitfulness, hypocrisy, light-mindedness and impudence from his grandfather. Like his father he was hard-hearted and a traitor (he was from the generation of Mu'awia), but he had inherited nothing of the cunning of his father and had no power or ability to cover his shameful deeds with a skill of quiet diplomacy; there was no pity, compassion and justice in his dirty nature and his mean behaviour. He killed people and tortured them and was proud of these actions. He observed the pains and tortures of others and had the most terrible, and the most indecent traits. His companions were men and women among the most despised classes of society.⁴

1. **Tarikh Baghdad** 10:387; **Tarikh Dimashq** 37:118.

2. **Bihar Al-Anwar** 44:309.

3. **Sirat Aimah Ithna 'Ashar** 2:42; **Bidayah wa'l-Nihayah** 8:248.

4. **Hayat imam Husayn ('a)** 2:181-182.

Yazid grew up beside his uncles who were residents of the desert from the tribe of Kalb and were the followers of the religion of Christ before the appearance of Islam. He was living unrestrainedly beside their dissolute and wicked children. Therefore, he was greatly influenced by their behaviour; he drank with them and played with dogs.¹

His Obsession with hunting

One of the eminent qualities of Yazid was his great eagerness and interest for hunting, and he spent most of his time doing it. According to historians, Yazid ibn Mu'awia was in love with hunting and it was his form of entertainment. He dressed his dogs with golden collars around their necks and with clothes woven with gold, and appointed a slave for each of his dogs to manage them while they hunted.

His infatuation with monkeys

Historians said unanimously that Yazid was a lover of monkeys and he had a special monkey that he held by himself with the nickname Abu Qais. Yazid fed it the leftovers from his own goblet of wine and saying: "This ape has been an old man from Bani Israel who has mutated because of doing many sins." He used to place the ape on top of a wild donkey sending it to race in the racecourse. One day he did this and the monkey got ahead of the other horses, and Yazid became happy and composed these poems:

"O, Abu Qais! Hold the annexation of the rein, because if you fall on ground, the mount has no guarantee for you. You overtook and surpassed all the other horses and also beat the horse of Amir-Mu'minin (Yazid)."

One day he sent his monkey to the racecourse, the wind threw the monkey down and he died. Yazid became very sorrowful at his death, he ordered him to be wrapped in a winding-sheet and for him to be buried, he also ordered the people of Sham to come in a hurry before him and offer him condolences for the painful death of his monkey, then he sang these poems in the mourning ceremony of his ape:

1. **Tarikh Al-Ya'qubi** 2:230; **Tarikh Al-Tabari** 4:368; **Al-Bidayah wa'l-Nihayah** 8:236-239.

“How many honourable powerful men hurried to offer condolence because of the death of Abu Qais. Abu Qais was the lord of the family of apes, he was faster and prettier than all of them and he was the most eminent of them in directorship. O, Abu Qais! May you rest in peace in your grave where there is beauty and the beard of a goat.”¹

Yazid scattered his infatuation and keenness for monkeys among people so that he was known for it and a man from the tribe of Tannukh composed a poem ridiculing him:

“Yazid is the friend of apes, he has wearied from our neighbourhood, he desires to live in the land of apes, down with the one who is our caliph but whose close friends are apes.”²

Addiction of drinking wine (Suffering from being alcoholic)

One of the other notable bad habits of Yazid was being addicted to drinking wine, and he was intemperate in drinking it. He was always a drunken man and never was he conscious. One of his poems in the description of wine:

“O, friends! You are assembled all together by wine, you that glad tidings of fancy desires sing for you, I recommend you to enjoy the riches and pleasure of this world, for this world is transient, although it takes a long time.”³

Historians have narrated from Abdullah ibn Handhalah, who had traveled to Sham towards Yazid with a group of the people of Madinah after the doleful martyrdom of Abu Abdullah Al-Husayn (‘a); who described Yazid in this manner: “I swear by Allah! When we were going to Yazid, we feared that the stones of rain will fall on us from the sky, because he was a man that was marrying mothers, daughters, and sisters; he was drinking wine and was leaving prayer. By Allah! If there wasn’t anyone with me, I would manifest everything that I had with myself.”⁴

1. **Jawahir al Matalib** p. 143; **Hayat imam Husayn (‘a)** 2:182.

2. **Ansab al Ashraf** 2:2.

3. **Wafiat al A'ayan** 3:287; **Fawat Al-Wafiat** 2:644; **Hayat Imam Husayn (‘a)** 2:183.

4. **Tarikh ibn 'Asakir** 7:372; Suyuti, **Tarikh Al-Khulafa** p. 81.

The members of the group declared: “We come from an irreligious man who was drinking wine, playing on the harp, and playing with dogs.”¹

It is quoted from Mundhir Ibn Zubair: “I swear by Allah! He was so drunk, he walked away whilst in mid-prayer.”²

Abu Amr ibn Hafs describes Yazid with this speech: “By Allah! I saw with my own eye that Yazid was so heavily drunk, that he left the prayer...”³

The blasphemy of Yazid becomes evident from the following poems that he has said about wine:

“The sun of wine of which the bottom of the jar is its tower/ its west is my mouth and its east is the cup bearer, appears in full beauty whenever it pours from jar to cup, like people who move in Hatim and Zam Zam, if some day the drinking of wine became unlawful in the religion of Ahmad, drink it according to the religion of Christ, the son of Maryam.”

Masudi says about him: “Yazid was playing the harp and the tar, he owned haunting hawks, dogs, apes and greyhounds and was always drinking wine. One day, after the martyrdom of Imam Husayn (‘a), Yazid was at a table with Ibn Ziad sitting to his right. Yazid looked at his cup bearer and said:

Give me a cup of wine to drink, a drink which quenches the thirst of my bones, give the same cup to Ibn Ziad after that, the one (Ibn Ziad) who is my confidant, the one who secures the pillars of my caliphate and my Jihad.”

Then he ordered singers to sing and his companions started debauchery and fornication. In the era of Yazid, song and singing became visible in Makkah and Madinah; the centres of revelry spread and people were openly drinking wine.⁴

1. **Tarikh ibn 'Asakir** 7:372; Suyuti, **Tarikh Al-Khulafa** p.81.

2. **Tarikh ibn Athir** 4:45; **Bidayah wa'l-Nihayah** 8:216.

3. Ibid.

4. **Murouj al thahab** 2:94.

In another place, Masudi emphasizes this sense and says: Yazid was known as an alcoholic and a drunken man.¹

Yazid had a group of dissolute impudent companions that he was spending his red nights with and playing musical instruments, and at the head of his companions was the dissolute Christian poet “Akhtal.” Both of them were drinking wine, listening to music and whenever Yazid wanted to go on a trip, he took “Akhtal” with him. After the annihilation of Yazid, Abd Al-Malik Marwan, who obtained the caliphate, made Akhtal one of his close friends; he visited Marwan without permission while wearing a cloak of silk on his shoulders, a golden necklace hanging round his neck and wine was dripping from his beard.²

The study of the dishonourable life of Yazid in the era of his father seems a sufficient case for understanding the cause of refusal for all companions and followers to swear allegiance to his caliphate.

The aims, purposes and the deviated desires of Yazid, during his short days of government, become thoroughly evident. He, who gained sovereignty over Muslims by force and under the name of the great Messenger, Yazid’s dirty hand became contaminated with shedding the blood of the grandchild and the flower of the Messenger of Allah (s), Abu Abdullah Al-Husayn (‘a). He openly showed rancour towards the Messenger of Allah (s) and deviated from the mission of that great man.

The impiety of Yazid and his bitterness towards the Prophet (s)

The essence of Yazid was full of bitterness and resentment towards the Messenger of Allah (s) and it was because of the fact that the Prophet made him mournful for the death of his family members in the battle of Badr. Therefore, when Yazid killed the pure Ahl Al-Bayt of the Messenger of Allah (s) and happily came to the throne, he took revenge (in his own phantom imaginings) from the great Prophet and wished that his ancestors were present to observe this revenge from

1. Ibid.

2. Aghani, **Asfahani** 7:170.

the family of the holy Prophet. He was humming the poems of Abdullah Ibn Zab'ara about this incident:

“I wish my ancestors were present, those who were killed in the battle of Badr and were observing the mourn and cry of Khazraj when spears were encountering, if they were now, they would shout out of happiness and joy and would say O, Yazid! Thank you for your efforts, now we killed them, and the killing of them was in return for the ones that they killed of us in the battle of Badr and now we are equalled, caliphate was a game for Bani Hashem. There is no hell, no paradise, and not any inspiration.”¹

When Abdullah ibn Zubair revolted against Yazid in Makkah, Yazid divulged his impiety and his blasphemy and sent a letter to Ibn Ziad with the army that he had been dispatched for suppression of his movement, this poem was attached to that letter:

“Summon your Lord from the sky to help you, and I will summon the men of Ak and Ash'ar tribes against you.”²

The crimes of the government of Yazid

According to historians, during the sovereignty of Yazid, which was not more than three and half years, Yazid committed three dreadful shocking crimes which had never been seen before in history, and these crimes, not only blackened the face of the history of the Umayyads, but also it blackened the whole history of the world of Islam too. Here we point to his three dreadful crimes:

1. By killing the dear child of the great Messenger, Abu Abdullah Al-Husayn ('a), his faithful companions and his family members in the year 61 of Hijri, and by taking the children and women of that great man into captivity and parading them in front of a large number of people traveling from city to city, he caused full disgrace to the holy Ahl Al-Bayt, and this act was taking place while they were the family of the great Messenger (s), and millions of Muslims respected them, their existence was a reminder of the personality of the Messenger of Allah (s), and they were the truth, goodness and blessing of Islam.

1. **Al-Bidayah wa'l-Nihayah** 8:192; **Hayat imam Husayn ('a)**, 2:187.

2. **Murouj al thahab** 2:95; **Tarikh ibn 'Asakir** 6:407.

2. After the incident of 'Ashura, Yazid tore the reverence of the city of the Messenger of Allah (s). He stroked the residents of that land with the sword and, because the people of Madinah reckoned the killing of Imam Husayn a great crime and strongly objected to Yazid for this action, he ordered the loyal people to be under the swords of the executioners of Sham.

3. He besieged Makkah, destroyed the holy Ka'ba and killed thousands of innocent men in the restricted zone [Haram] which the Almighty Allah had given a special respect and had promised sanctuary and security to anyone entering it.

The secret of corrupted tendencies of Yazid

Some historians believe that a few Christian monks and priests were responsible for undertaking the training and instruction of Yazid, and that for this reason he had a blameable childhood mixed with nomadic harshness and hot-temperedness, and it is said that: such characteristics were the result of the same training in Christianity. Mu'awia brought Christians close to himself and as historians unanimously say; he selected special double agents and traitors among them to the extent that he left the schooling of his son Yazid to a Christian.¹

This shows the reason for the strong relationship of Yazid with Akhtal; his great interest in him and others is nothing but an aspect of his schooling but was of a Christian colour. So, some historians have tried to explain the reason for Yazid's impudence and boldness towards Islam, its references and all of the things that are sacred to the method of his training.

However, there was more than the fact that the historians were correct about the nomadic life and Christian training having such a deviating aspect that influenced him from his youth through to his father's succession to the throne and his sovereignty after him. The Arabs, whether bourgeois or nomadic, had very admirable customs which are accepted in Islam, like: loyalty, the virtue of neighbourhood, generosity, munificence, cooperation, protection of chastity and other

1. **Sirat Aimah ithna 'Ashar** 2:42; **Hayat imam Husayn ('a)** 2:180.

characteristics that are quoted by historians; not a single sign of these qualities was in Yazid and history never stated that nomadic Arabs married their sisters and their aunts and whereas there are such cases about Yazid. But the group of nomads who were born in the era of the victory of Islam and were on the religion of Christianity, when they began converting to Islam, drew a false line on all of the ceremonies and customs that they were familiar with and had learnt from their ancestors.

Therefore we can say that this strong deviation and illness in the personality and behaviour of Yazid has reasons above the Christian attention and schooling.

From that point we become aware of a clear face of the real personality of Yazid. He was a stranger to Islam and was to some extent deviated from its line that no Muslim allowed himself to submit in front of him and choose silence, because Islam prohibited debauchery, fornication and summoned people to virtue and justice. It was trying to construct a society full of virtue and was asking for the leadership of Muslims in a manner that they would be able to carry out the eminent great aims of Islam.

We should study in the same way all of the attitudes of Imam Abu Abdullah Al-Husayn ('a) as a religious leader who was strongly interested in the benefits of the mission and Muslims. We should also study his divine plans for resistance against the fearful deviation that was rapidly in the depths of Islamic society.

CHAPTER TWO

THE ACHIEVEMENTS AND ATTITUDES OF IMAM HUSAYN (AS)

1. First discussion: the attitude of Imam about swearing allegiance to Yazid

Considering it an opportunistic invitation and an insidious plot

When the flag of truth flew over Makkah and it declared its own victory, Abu Sufyan and Mu'awia believed in Islam, but the fire of rancour and grudge was flaming in their hearts, and the sense of taking vengeance from the Messenger of Allah (s) and his honourable Ahl Al-Bayt was hidden in their chests. Therefore, these two came back from the valley of blasphemy and became free by the Messenger of Allah (s).

Soon, 'Uthman ibn 'Affan came to the throne and whatever that was hidden in their hearts was revealed and flowed on the tongue of Abu Sufyan. He addressed 'Uthman and said to him: "Now after Tayyim and 'Uday (Abu Bakr and 'Umar), the caliphate is in your hand. Pass it like a ball to others, because such a caliphate is the same as sovereignty and monarchy and it is not clear that there is any hell and paradise."¹

Once again Abu Sufyan addressed Bani Umayyah and said to them: "O, Umayyads! Pass the ball from hand to hand, by the one that Abu Sufyan swears to! I always wished for you to become caliph. (Now that you have gained the title) it absolutely should come down by inheritance to your children."²

When Mu'awia came to the throne of government in Damascus, there's no doubt that it was the result of the Saqifa plot; the indirect

1. **Isti'ab** 2:690.

2. **Murouj al thahab** 1:440; **Tarikh ibn 'Asakir** 6: 407.

result of this deviation. He realized the importance for him to become a visible caliph, because the caliphates of Abu Bakr, 'Umar and 'Uthman before himself had failed to revive the institutions of ignorance, and so Mu'awia understood that the conditions of their time had never allowed them to revive the pillars of ignorance (*Jahiliyyah*), as the call of truth for monotheism and the mission of Muhammad ibn Abdullah (s) –in the form of the daily call for prayers- had filled the lands.¹

From the other side, Mu'awia fully enjoyed the trend of political deviation happening in Saqifa where a group of Muslims were trained base on that method, and he started to give valid reasons to people by virtue of the fact that Abu Bakr had gained the caliphate without any explicit command from Allah or the great Messenger, and that he opposed the Sunnah of the great Messenger and 'Umar too had performed works that no one had performed before him and has conflicted with the will of Allah, the Messenger and Abu Bakr with his actions. With such logic, the fate of Muslims and the Islamic mission was a game in the hand of Mu'awia and he could govern at pleasure, and from here he decided to make allegiance for the caliphate of Yazid after himself.²

After so many seditions, revolts and difficulties that Mu'awia added fuel to by using the ignorance of some Muslims, he opposed all the principles of Imam Ali ('a) for the plan with true conduct was that Imam Hasan was responsible for leadership and, therefore, after the martyrdom of Imam Mujtaba he allocated the government for himself and disregarded the vital instructions and values of Islam. In fact, the political arena of that time became fully empty for the clan of Bani Umayyah. Mu'awia acted skilfully for strengthening his sovereignty, but because Imam Hasan was the legal owner of the caliphate, and also Imam Husayn who should undertake the leadership of Muslims after the martyrdom of his brother, were present in society and among the Muslims, Mu'awia, therefore, didn't dare to openly declare his plan for stabilization of the pillars of the government of Bani-Umayyah and the succession of Yazid.

1. **Murouj al thahab** 2:343; **Sharh Nahjul Balagha** 2:357.

2. **Imamah wa siyasah** 1:189.

Additionally, none of the three caliphs had recommended the succession of their sons, and with due attention to the boldness, lewdness, and weakness of Yazid, Mu'awia tried with all his power to arrange the matter of taking allegiance in a manner that not only deceived the Muslims, but also facilitated his being able to force them to accept swearing allegiance to Yazid. From here he decided to kill Imam Mujtaba ('a) and the decent believers in the first step, therefore he did it to eliminate the most important obstacles from the way of performing his plan.

But some of the despised men, who were greedy for the gaudiness of the world, had full readiness from every possible way for obtaining the most worthless worldly goods.

It is quoted that: Mogairah Ibn Sho'bah who was responsible for sovereignty of Kufa from the side of Mu'awia, when informing of the decision of Mu'awia for his own dismissal, decided rapidly to design a plot that presented unpleasant results for Muslims. In fact with this work he was brokering for a transaction that didn't belong to him by quiet whispering in the ear of Yazid. Mogairah gave him hope for succession after his father, advertising it as an easy operation to Yazid and gave him the promise of cooperation for smoothing the way to reach to that purpose. Mu'awia thought that maybe the possibility of performing such a satanic plan was possible by Mogairah,¹ therefore he asked from him with deceitfulness: "Who will help me on the way to his goal?"²

Mogairah replied: "I myself will take allegiance from the people of Kufa and Ziad will take allegiance from the inhabitants of Basrah too, and when people of these two cities swear allegiance, even a single person won't oppose you. Therefore, in a long-term transaction, Mogairah obtained a short-term interest and advantage and returned to Kufa with full eagerness to attempt this plan. After fulfilling this instruction, he declared: "I put the foot of Mu'awia on a place that it will put on the head of the nation of Muhammad for a very long

1. **Tarikh Al-Ya'qubi** 2:195; **Imamah wa siyasah** 2:262; **Kamil fi Tarikh** 3:249.

2. **Kamil fi Tarikh** 3:249.

time.” But Ziad ibn Abih didn’t accept this dirty plan, and maybe the reason for this was immorality of Yazid and the despised qualities that he was aware of in the personality of Yazid, therefore he knew that with such qualities Yazid did not merit statesmanship over Muslims. In any case, this plan provoked the greed and materialism of some other leaders (main persons) of Bani Umayyah like Marwan Al-Hakam and Sa'id Ibn 'Uthman Ibn 'Affan, and they became arrogant for being in charge of this affair.¹

Therefore, Mu'awia temporarily declared performing of his plan for taking formal allegiance for Yazid to take another actions and policies and prepared the ground for its formal proclamation.

Method of Mu'awia for proclamation of the allegiance with Yazid

Mu'awia felt that the deviated family of Umayyad wouldn't accept the sovereignty of Yazid after him and the main owners of caliphate, for example, Imam Hasan and Imam Husayn ('a) and some of the sons of the companions would not yield to it absolutely, therefore he tried hard to find other ways to deceive Muslims and force them to swear allegiance to the impudent Yazid, for example:

He used poets to create virtue for Yazid and to point to his power and ability and to scatter the subject of his succession everywhere, so that people submitted to his succession. Pointing to his rulers and his speakers in the cities,² Mu'awia wanted them to spread the artificial virtues of Yazid everywhere.

In this way, he generously gave away many pieces of land and bought the opponents who were opposing Yazid not because of belief and interest in Islam but because of personal motives.³

He called group of elders and Ansar's (assistants)⁴ chiefs and discussed matter of the succession of Yazid with them to find out those against and those in favour, and to become familiar with their weak points

1. **Tarikh Al-Ya'qubi** 2:196; **Imamah wa siyasah** 1:182; **Wafiat al 'Ayan**.

2. **Aghani** 8:71.

3. **Kamil fi Tarikh** 3:250.

4. **Kamil fi Tarikh** 3:250.

and members in able to know how to manipulate them to reach the conclusion that was in his favour.

He caused disunity between the groups of Bani Umayyah's characters who were interested to rule and therefore they became too weak to compete with Yazid. Therefore Sa'id ibn As, dismissed his agent in Madinah and replaced Marwan Al-Hakam, then dismissed Marwan and appointed Sa'id instead of him.¹

He assassinated eminent persons who were respected by the people. Therefore, he assassinated Imam Hasan ('a), Sa'd ibn Abiwaqaas, Abd Al-Rahman ibn Khaled and Abd Al-Rahman ibn Abu Bakr.²

For imposing pressure on Bani Hashem and making their role almost die out, Mu'awia used the weapon of economical boycott against them and because of the fact that these people were with Imam Husayn and didn't accept the swearing allegiance to Yazid, he cut their whole share from Bayt Al-mal for a whole year.³

Imam Husayn and awakening of the nation

Even in accepting the compromise with Mu'awia, Imam Husayn ('a) was not quiet and unknown. Due to his responsibility in front of the divine religion and Muslims, according to the fact that he was the heir of Prophethood after his brother Imam Hasan ('a), Imam Husayn started his action with respecting, keeping and guarding the situations and conditions of the Muslims.

In the era of the sovereignty of Mu'awia, Imam Husayn gave immunity to Muslims from the real break up and created sufficiently the spiritual power in them, and they could be steadfast in front of the pains and difficulties, for example:

A. Confronting Mu'awia and allegiance of Yazid

B. Effort for unification of Muslims

C. Revealing the crimes of Mu'awia

1. **Tarikh Al-Tabari** 4:18.

2. **Maqatil Al-Talibin** p. 29; **Tarikh Al-Tabari** 5:253; **Kamil fi Tarikh** 3:352.

3. **Imamah wa siyasah** vol. 1; **Kamil fi Tarikh** 3:252.

D. Returning the lost right

E. Reminding the Muslims of their responsibilities

Confronting Mu'awia and allegiance to Yazid

Imam Husayn ('a) and the chiefs and elders of Madinah declared the non-acceptance of allegiance to Yazid with full certainty. Therefore Mu'awia decided to travel to Madinah and obtain the satisfaction of the opponents personally. In Madinah he visited Imam ('a) and Ibn Abbas, praised the Messenger of Allah (s) and sent him blessings, then he discussed the allegiance of his son, Yazid, and referred to him with great titles and summoned both of them to swear allegiance to Yazid. Imam Husayn ('a) rose and praised Allah and then said: "O, Mu'awia! A speaker may give a detailed lecture but he can't express a fraction of the whole qualities of the Messenger of Allah (s). I know well what you did after that great man. You broadcasted few of the qualities of the great Messenger to the people and you evaded mentioning the good qualities of that Prophet to the people.

O, Mu'awia! Alas, alas! Be aware that the brightness of the morning disgraced the darkness of night and the illuminating sun prevails over weak lights of the lamps.

You gave him superiority over others and you carried it to excess, you allocated Bayt Al-mal to yourself, you overcharged in it, you refrained to pay the rights of others and began backbiting them and you overstepped the mark. You didn't pay the share of rightful ones and therefore the devil has obtained his perfect share.

And I know why you cast the accomplishments and statesmanship of Yazid (falsely) in the ears of the nation. You intend people to think that you are describing someone that so far was hidden, or you are announcing from the one that you have discovered by a particular knowledge, whereas the spiritual status of Yazid announces his thoughts.

Choose the same path of Yazid, the way that you have selected and it is the way of watching the squabble of quarrelsome dogs, playing with pigeons, watching the play of male and female doves, watching the singer, musician and dissolute women, and playing the instruments of pleasure, and you will understand that he is a clear-

sighted man in this field so; leave what you are planning to do, is it not sufficient for you to meet Allah with so many loads of sins that you have on your shoulder from people?

I swear by Allah! You were always oppressing until you have filled its vessel to the brim and it is while your distance to death is but a blink of an eye! And you have no remedy for it, you did evil to us, and you prevented us from our paternal inheritance, but by Allah! We were its heirs by the Messenger of Allah (s) from the day of our birth, while you produced the same reason for us as the reason that they produced in Saqifa, you took hold of the reasons that Abu Bakr gripped it and you did the actions that you should not do, you said such and such until the government was put in your hand while its purpose was someone else's. (O, you, wise men! Take a lesson from it).

O, Mu'awia! You reminded the people that that man was selected as an empire in the era of the Messenger of Allah (s) by that Messenger; it was true because that man had companionship with the Prophet and it was a virtue for him but because of his indecent actions, people didn't accept his statesmanship and the Messenger of Allah (s) said: "From this time, no one will have the right of sovereignty over you but me." How do you rely on the abolished act of the Prophet in a hard and special time? And how have you accepted the companionship of the one who has no place to rely on, his rule, his religion and his relationship is not reliable, you want to lead people to a crazy lavish man and involve them in a misgiving that will make Yazid happy in this world and whereas you will spoil your hereafter because of it. This is a clear loss, and I ask forgiveness from Allah for you and for myself."

Mu'awia was astonished by the words of Imam Husayn ('a) and always became speechless in front of him, so he looked at Ibn Abbas and said to him: "O, Ibn Abbas! Who is this man?"

Ibn Abbas replied: "I swear by Allah! He is the son of the Messenger of Allah (s), he is from Ahl Al-Kisa' and he is from the pure family of the Prophet. Ask him whatever you want, he will reply to you among

all people and Allah will judge between you, he is the best of judges.”¹

Imam Husayn (‘a) behaved harshly with Mu'awia and clearly summoned people to fight Mu'awia and warned them about obeying the sabotaging policy of Mu'awia that would corrupt Islam.

Attempt for unification of Muslims

One after one, groups of people came to meet Imam Husayn from all of the Islamic countries; they complained of the oppression upon them and they asked him for help. They wanted him to rise and release them from oppression. Spies of Madinah transferred the news of the assembling and coming and going of people before Imam, to the local authority. The ruler of the city, Marwan, became frightened of this news and became excessively afraid of its result. Therefore, he wrote in a note to Mu'awia: “(But) as to; people come and go greatly before Husayn. I swear by Allah that I foresee a very hard day for you from this situation.”²

Mu'awia disturbed by the activities of Imam Husayn wrote to him: “(But) as to; there is news about you that if they are right I think you should avoid these actions and if this news is false, you have the most success to avoid them, to take interest, you start yourself and be faithful to the treaty of Allah and do not force me to end the relationship with you and to insult you. Because whenever you object to me I will object to you and whenever you play a trick with me I will come out from the door of tricks and will play a trick with you. O, Husayn! Beware of Allah from creating disunity between the Muslims and do not make them revolt and do not make them excite sedition.”³

Revealing the crimes of Mu'awia

In replying to the letter of Mu'awia, Imam Husayn (‘a), in a very important letter declared Mu'awia as the one responsible for all the blood sheds, insecurities and problems that were created in the

1. Hayat Imam Husayn (‘a) 2:219-220.

2. Hayat Imam Husayn (‘a) 2:223.

3. Hayat Imam Husayn (‘a) 2:224.

country and Muslims were exposed to various crises because of them. This letter is from the best historical documents that express the crimes of Mu'awia. The text includes:

“I received your letter, you had written in it that there is news about my acts and behaviours and you had written that you are anxious about my acts and behaviours and I should abandon them. Know that doing good deeds is possible only by the permission of Allah and without his permission it is impossible.

You said that there is news about me, know that these words are related to the crawler and lying persons that intend to cause disunion between people, the misled ones have told lies, never have I made preparation for war and never have I rebelled against you. I swear by Allah! I fear of abandoning this war, only from Allah and I do not imagine that Allah is satisfied with abandoning it and there is no excuse for me not to fight with your tyrant party.

Aren't you the killer of Hujr ibn 'Adi? Aren't you the killer of the pious and religious worshipers who fought with oppressors and heretics and didn't fear the accusations of those who blame, for the sake of Allah? This was you who killed tyrannically after you gave them security with great oaths and firm treaties, you showed impudence in front of Allah and took their treaty as an unimportant treaty.

Aren't you the killer of Amr ibn Hamq Khazaii, the faithful companion of the great Messenger (s), the decent servant of Allah who his body because of worshipping was weak and the colour of his face was turning pale? And it was while you gave him security, the security letter that if it were given to the gazelles of desert, they would come from the summit of mountain before you and would submit to you.

Aren't you the one who claimed that Ziad, the son of Sumayyah who was born from the adultery of the slave of Saqif, is your father's son? And it was while the Messenger of Allah (s) said: “The child is related to the father and the adulterer/adulteress must be stoned to death.”

It was you that abandoned the Sunnah of the Prophet, and without any guidance by the side of Allah, you followed your carnal desires and

then you gave predominance to the same Ziad over Muslims until he killed them, cut their hands and feet, took out their eyes from the eye-socket and hung them from the date palm (tree), it seems that you are not from these people and they are not from you!

Weren't you the killer of the Hazrami man who Ziad wrote to you that he obeys the rules and religion of Ali ('a), and you wrote to him, strike with the sword whoever believes the religion of Ali? You killed them and, by your command, they mutilated them in order to set an example and this was while the religion of Ali was the same religion of his cousin, the Messenger of Allah (s), that put you in a place where you are now seated and if it was not, the honour and dignity of you and your fathers would be passing like the passing of winter and summer.

You have said in your letter: "Have in mind your religion and the nation of the Prophet, and abstain from causing disunion between Muslims, be careful from leading them to revolt and sedition," and it is while I see no revolt and sedition for people greater than your government and I know no act superior than fighting you for myself and for the religion and nation of the Messenger of Allah (s), if I do this act it will cause closer proximity to Allah and if I abandon it, I will ask forgiveness from Allah for preservation of my religion and I will ask from him, success and guidance.

You have written: "If I object to you, you will object to me and if I deceive you, you will deceive me," now play any trick that you can, I hope that your trick cannot harm me and it harms you more than others, because you have mounted the pedestal of your ignorance and you are interested to breach promise.

By my life! You were not faithful to any stipulation and you went back on your words by killing those after the establishment of peace, administering an oath and concluding treaty, you stroke them with the sword while they were not quarrelsome and no one was itching to fight with them. You killed them only because they were guilty of repeating our virtues and respected our rights. You feared that if you do not kill them, you may leave this world before they fulfil their work or they die before they become aware of this case.

O, Mu'awia! I give you glad tidings for the divine punishment, believe in the Resurrection Day and be aware that Allah has a document which any small and large deed will be registered in it, Allah never forgets that you were killing people by mere accusation, you were banishing the saints of Allah from their homes and you were taking allegiance from people to your alcoholic dupe son who was playing with dogs.

There is no doubt that you are harming yourself, you corrupted your religion, you deceived the people, you listened to the words of ignorant people, and you obliged the fearful and pious people to be despised.”¹

There are no other political documents from that time which have been registered so frankly the vain works of the ruling sovereignty and the crimes that Mu'awia had committed is itself a cry against oppression and despotism.

Returning of the lost rights

Mu'awia was spending most of the property of government for the protection of his sovereignty and power; he was giving excessive riches to Bani Umayyah for the purpose of strengthening their political and social importance and Imam Husayn was very anxious of the continuing this policy and deemed it necessary to take these properties out of the hands of Mu'awia whose government had no legal basis and was firm on eradication, suppression and fraud. A caravan full of goods and riches from Yemen was passing through Madinah to add to the treasury of Damascus, Imam Husayn prevailed over it, and distributed its goods amongst the poor and wrote to Mu'awia:

“From Husayn ibn Ali to Mu'awia ibn Abi Sufyan: Well, a caravan from Yemen was carrying goods, ornaments and perfume for you to add to the treasury of Damascus and by them you satisfy the greedy

1. **Imamah wa saiasah** 1:284; **Al Darajat Al rafi'ah** 334; **Hayat Imam Husayn (‘a)** 2:235.

men of your family. But I needed them so I have confiscated them, and there is nothing else to say.”¹

In reply to the Imam, Mu'awia wrote: “From the servant of Allah, Mu'awia, Amir Mu'minin to Husayn ibn Ali, greetings to you, (but) as to; I received your letter, you reminded me that a caravan carrying goods, ornaments, and perfume for me was passing from that land till I enter them into the treasury of Damascus and satisfy the greedy men of my paternal family with them, and you needed them and so you have confiscated them, O, Husayn! You did not have the right to confiscate them, because you attributed them to me, and, the ruler is more deserving to take the riches and then he will separate the share of everyone. I swear by Allah! If you had left that caravan to come to me, I would not have taken your right, but my nephew! I doubt that you had bad intentions; this is something I hope will happen in my time, so I can appreciate your destiny and overlook your mistake, but I swear by Allah! I fear that you will be captured by one that may give you no mercy.”

By this act, Imam Husayn proved that the illegal caliph was not the right possessor of the riches of the Muslims, and this act is the right of the religious governor who is Imam Husayn, who divides the riches of Bayt Al-mal among Muslims based on the Islamic standards. In his letter, the Imam emphasized that he does not recognize the caliphate of Mu'awia, because in his letter, Imam does not call him Amir Mu'minin, as others were calling him. From here, Mu'awia tried to go round the attitude of Imam. Therefore, in replying to the letter of Imam (‘a), he called himself Amir Mu'minin and the governor of Muslims, but he was unsuccessful, because the view point of Imam Husayn was of an Islamic standard and separated the good from the bad for all Muslims, while people didn't care for the attitude of Mu'awia and knew it was nothing but misrepresenting and deceitful.

In fact this brashness of Imam (‘a) for objecting to the behaviour and government of Mu'awia and his requesting for the sovereignty of divine justice and truthfulness, is a very clear and bright.

1. **Sharh Nahjul Balaghah** 4:327; **Nasikh al Tawarikh** 1:195.

Informing people about their responsibilities

In a general and political assembly, Imam Husayn (‘a) summoned a large group of settlers, assisters, followers and other Muslims who had taken part in the ceremony of Hajj, he rose and gave a lecture; he spoke about the suffering, pains and problems that had befallen the Ahl Al-Bayt and their followers from the side of Mu'awia; he spoke about the severe actions that had been committed to hide the virtues of the holy Ahl Al-Bayt and cover the registered narrations from the Messenger of Allah (s). Finally, he gave the audience the responsibility to let these matters be known by spreading what he had said between Muslims.

By narrating the report of this assembly and by voicing the exact lecture of Imam Husayn (‘a), Salim ibn Qais says: “One year before the death of Mu'awia, Husayn ibn Ali, Abdullah ibn Abbas, and Abdullah ibn Ja'far went on pilgrimage to Makkah. Imam Husayn (‘a) assembled Bani Hashem, their women, their slaves and the group of assisters who knew him and his Ahl Al-Bayt. Then, by sending couriers to them he said: I want you to bring before me those companions of the Messenger of Allah (s) who are known for their beneficence and virtue. And they did. More than 700 persons assembled before that honourable Imam and took rooms in the tents and nearly two hundred of the companions of the Prophet were present at that assembly; Imam (‘a) delivered a speech among them, and after praising Allah he said:

“But then, you saw, knew and certified well to the misfortunes that this refractory man, Mu'awia, imposed on us and on our followers. Today, I ask you a question, if I said the truth, confirm me, and if I told lies, refute me.

Hear my words and hide them, then return to your land and your city and summon those who are reliable to what I informed you of them, because I fear that this truth (the matter of guardianship) becomes worn out and annihilated, but although pagans are unpleasant, Allah will bring to perfection his own light.”

The narrator says: Imam Husayn (‘a) read all the verses about the holy Ahl Al-Bayt and interpreted them and reminded them about whatever his great grandfather has said about his father, brother,

mother, himself and his family, and then his companions declared a reply to these matters: "Yes, this is true, we have heard these matters and we bear witness to them." From the cases that Imam swore them to:

"For Allah's sake! Do you know that when the Messenger of Allah (s) established the contract of brotherhood between his companions, Ali was selected as the brother of the Prophet, he tied the contract of brotherhood between Ali and himself and said: "You are my brother and I am your brother in this world and in the hereafter."

They said: "Yes, this is true."

He said: "For Allah's sake! Do you know that the Messenger of Allah (s) purchased the place of his mosque and his houses and built them, then he built on that place several rooms and chambers. He built nine rooms for himself and the tenth chamber for my father in the middle of it, then he blocked every door that was opened to the mosque except the door of my father's home, and after this work many people started to talk and the Messenger of Allah (s) replied: "I didn't block the doors of your homes to open the door of Ali 's home. But it was Allah who ordered me to close those doors and open the door of Ali 's room."

Then the Messenger of Allah (s) prohibited people from sleeping in the mosque except Ali, he could stay in mosque when he was in Jnaba (pollution from having sexual intercourse), his room was in the house of the Messenger of Allah (s), then Allah granted children for him and for the Messenger of Allah (s)?"

They said: "Yes, it is true."

Imam ('a) said: "Do you know that 'Umar ibn Khattab wanted to open a window small enough to see through with only one eye to the mosque, but the Messenger of Allah (s) prevented him from this action and said: "Allah has commanded me to build a clean mosque and no one resides there except me, my brother and his children?""

They said: "Yes, that's true."

He said: "For Allah's sake! Do you know that the Messenger of Allah (s) appointed my father on the day of Ghadir to Imamate and

summoned people to accept his leadership, and said: "O, audience! Repeat my words to the absent ones?"

They said: "Yes, that's true."

He said: "For Allah's sake! Do you know that when the Messenger of Allah (s) summoned the Christians of Najran to the invocation of imprecation, he (the Messenger of Allah (s)) didn't present anyone at that assembly except my father, his wife and his two children?"

They said: "Yes, that's true."

He said: "For Allah's sake! Do you know that in the war of Khaybar, the Messenger of Allah (s) put the flag in my father's hand and then said: "I put the flag in the hand of the one who Allah and his Messenger love and he loves Allah and his Messenger; he is a hero that has never turned his back on the enemy and Allah will conquer Khaybar with his powerful hand."

They said: "Yes, that's true."

He said: "Do you know that the Messenger of Allah (s) despatched my father to read the verses of the Surah of Bara'at, and said: "This message should be only communicated by me or a man from my family?"

They said: "Yes, that's true."

He said: "Do you know that whenever a preoccupation and inconvenience happened to the Messenger of Allah (s), he sent my father to confront it, because he had full trust in him. He never called my father by name, he only said: O, brother!"

They said: "Yes, that's true."

He said: "Do you know that the Messenger of Allah (s) judged between my father, Ja'far and Zeid and said: "O, Ali! You are from me and I am from you, and you are the guardian and leader of every pious man after me?"

They said: "Yes, that's true."

He said: "Do you know that every day my father had a private session with the Messenger of Allah (s) and every night he was sitting by him, whenever he asked a question from the Messenger of Allah (s),

he replied to him and whenever he was silent, the Prophet started a conversation with him?"

They said: "Yes, that's true."

He said: "Do you know that the Messenger of Allah (s) gave superiority to my father over Ja'far and Hamzah, then he said to Fatimah: "My daughter! Your husband is the best of my family, he has believed in Islam the longest, his patience is more than others, and his knowledge is higher than others"."

They said: "That's true."

He said: "Do you know that the Messenger of Allah (s) said: "I am the master of the children of Adam, my brother, Ali, is the master of the Arabs, Fatimah is the head of the ladies of paradise, and Hasan and Husayn are the masters of the youth of paradise"?"

They said: "Yes, that's true."

He said: "Do you know that the Messenger of Allah (s) commanded my father alone to wash his body, and he informed him that Gabriel would help my father in washing his body?"

They said: "Yes, that's true."

Imam ('a) said: "Do you know that the Messenger of Allah (s), in the last lecture that he delivered, said: "I left two precious things among you, one of them is the book of Allah and the other, my Ahl Al-Bayt, take hold of both of them, then you will never deviate?""

They said: "Yes, that's true."

According to the narrator, Imam Abu Abdullah Al-Husayn ('a) took into account all Qur'anic verses and narrations that were registered from the Messenger of Allah (s) specially about Ali ibn Abi-Talib and his Ahl Al-Bayt, then he swore people to them, and in reply to him, his companions were saying: "Yes, that's true. We have heard whatever you say" and followers were saying: "Yes, we have heard these words from legitimate people and we have full trust in them". Then Imam swore to them that if they had heard these words from the Messenger of Allah (s) when he said: "Whoever claims he is from my lovers but he has hatred of Ali, he is a liar, because such a person that has bitterness towards Ali does not love me."

And at this time someone said: “O, Messenger of Allah (s)! How is this possible?” And the Messenger said:

“Because Ali is from me and I am from Ali, whoever loves him, he loves me, I love him and Allah loves him, and whoever has hatred towards Ali in his heart, it is as if he has hatred towards me, and whoever has hatred towards me, he is the enemy of Allah”.

They said: “Yes, we have heard whatever you expressed” and then they scattered.¹

The death of Mu'awia

Mu'awia died in the year 60 of Hijri.² He came to his death when he was very restless and was in pain and being tortured for the crimes that he had committed and the sheer amount of Muslim blood that he caused to be shed and the theft of their property. At this time, he was in Damascus and was deprived of seeing his son's face, for whom he had seized caliphate and who he had imposed on the Muslims. According to historians, at the time of his father's death, Yazid was at a hunting ground; he started fighting from the amount he had drunk while listening to the melody of the harp and tambourine.³

2. Second discussion: the government of Yazid and the insurrection of Abu Abdullah Al-Husayn ('a)

The beginning of insurrection

We are reminded that in spite of the fact that Imam Husayn ('a) was strongly opposed to the government of Mu'awia, and we narrated various examples of this, according to his loyalty to the contract which his great brother, Imam Hasan ('a) had signed with Mu'awia, he didn't accept the attempts for the dismissal of Mu'awia.

By registering this basic attitude of Imam Husayn ('a), historians have said: “When Imam Hasan Mujtaba ('a) suffered martyrdom, the Shi'ahs of Iraq started a movement and in a letter requested Imam

1. **Kittab Salim bin Qais** p. 323.

2. **Ihtijaj** 1:217-218; **Sirat A'imah Ithna 'Ashar** 2:54.

3. **Mu'ajam al Kabir** 19:305; **Majm'a al Zawaid** 9:358; **Hayat Imam Husayn ('a)** 2:239-240.

Husayn to remove Mu'awia and take allegiance for himself.” Imam Husayn prohibited them from this act and reminded them of the contract between Mu'awia and himself, wherein the violation of that truce would not be lawful until the end of the treaty, and whenever Mu'awia was annihilated, he would revise it.¹

From here it was clear for the followers of Imam, and also the governmental system, that after the death of Mu'awia, Imam Husayn (‘a) would no longer be bound over the compromising contact, and therefore he would start his insurrection against the oppressor’s ruling discipline whose reins were in the hands of the lascivious Yazid. Therefore, the holy soul of Imam Husayn was the greatest factor of anxiety for the ruling class.

The letter of Yazid to the ruler of Madinah

According to the historians, after the death of his father, Yazid immediately wrote a letter to Walid Ibn Otbah ibn Abi Sufyan, the governor of Mu'awia in Madinah, and requested him to take allegiance from Imam Husayn (‘a) without any further delay.²

Other historical sources declare that written in the letter of Yazid to Walid were the words: “Whenever you receive my letter, summon Husayn Ibn Ali and Abdullah ibn Zubair and take allegiance from them. If they refuse to swear allegiance, behead both of them and send me their heads, take allegiance from other people too and whoever refuses to swear allegiance, do the same; punish them in the same way.”³

Consultation of Walid with Marwan bin Al-Hakam

Walid was wandering nervously with the responsibility that had been delegated to him, because he knew well that Imam Husayn would not swear allegiance to Yazid at any price, therefore he needed to consult with Marwan Hakam, the head of the Umayyad family. He sent someone to Marwan and he came before him. Marwan suggested to Walid: “Send for them and summon them to swear allegiance to

1. **Irshad** 2:32.

2. **Irshad** 2:32.

3. **Tarikh Al-Ya’qubi** 2:215.

Yazid, if they do, accept it from them and if they don't accept it behead them before they find out about the death of Mu'awia, because if they become aware of this matter, each of them will immediately revolt, cause disunion and summon people to Husayn, so, I fear that they will assemble such a power against you that you be unable to stand against them, and you can only stand against Abdullah ibn 'Umar who is not on the war path with anyone. Additionally, I know well that Husayn ibn Ali will never swear allegiance to Yazid and will never give you a positive reply, because he deems it not necessary to obey Yazid. I swear by Allah! If I were in your place, I would not allow him to say a word and with no heed for any accident, I would behead him.”¹

Walid took offense at his remark, because he was wiser than other family members of Bani Umayyah, he said to Marwan: “I wish Walid had never been born and no one mentioned him.”²

Marwan ridiculed Walid and said to him ridiculously: Don't worry about what I said to you, because, the family of Abu Turab have an old rivalry with us.³ Walid cried at him and said: “O, Marwan! Woe to you! Leave these words and say good words about the son of Fatimah who is the remainder of Prophethood.”⁴

Imam Husayn ('a) in the presence of Yazid's Governor

At night, Walid sent for Imam Husayn ('a) and summoned him to his session. When the courier of Walid came to Imam, he was in the mosque and the news of the death of Mu'awia had not yet scattered between people. Imam thought that Walid has summoned him to tell him the news of the death of Mu'awia, and according to the news that he had received from Sham, he wanted to take allegiance for the new ruler. Imam Husayn ('a) summoned his partisans, his brothers, and his cousins and informed them that the governor of Madinah has summoned him, he added: “I have no security, because he may

1. **Al Futuh 5:11; Hayat imam Husayn ('a) 2:25.**

2. **Al Futuh 5:11; Hayat imam Husayn ('a) 2:251.**

3. **Hayat imam Husayn ('a) 2:251.**

4. **Ibid.**

forcibly request me to a task that I cannot respond to with a positive manner.”¹

Imam ordered to his followers to take armour and said to them: “Come along with me when I visit Walid, and sit at the door of that place, and when you hear me raise my voice, enter it.”²

When Imam Husayn entered to where Walid was, he saw Marwan who had been cut off from a relationship with Walid. Imam said: “Joining ties of a relationship is better than cutting it off and a peaceful life is better than corruption. This is the time for both of you to connect with each other. Allah established peace and reconciliation between you.”³

Then Walid gave the news of the death of Mu'awia to Imam, and Imam Husayn (‘a) said the words of “Returning” [*Istirja’a*] (we are from Allah and we will return to him). After that, Walid recited the letter of Yazid that was based on taking allegiance from Imam. Imam said: “I suppose that you will not be satisfied with my hidden allegiance to Yazid and you want me to swear allegiance to him openly.”

Walid said: “Yes, that’s true.”

Imam said to Walid: “Express your idea tomorrow.” Walid said to Imam: “By the name of Allah you can go and return tomorrow with a group of people.”

Marwan said to Walid: “If Husayn leaves you now without swearing allegiance, you will never find him, unless there will be murdering and slaughter between you, imprison Husayn and do not let him go without swearing allegiance or behead him,” at this time Imam rose and said: “O, you, son of Zarka’⁴! Will he kill me, or will you kill me? I swear by Allah! You tell lies and you have committed sin!” He said these words and set out to his home.

1. **I’lam Al-Wara bi-A’lam Al-Huda** 1:435 **Maqtal abi Mukhanaf** p. 27; **Tathkirt Al-Khawas** p. 213; **Rawdhat al w'adin** p. 171.

2. **Irshad** 2:33.

3. **Kamil fi Al-Tarik** 4:15; **Hayat imam Husayn (‘a)** 2:254.

4. Zarka’ was a well-known prostitute during the era of ignorance.

Marwan said to Walid: “You disobeyed me, I swear by Allah! Husayn will never give such opportunity to you again.”

Walid said: “Blame someone else! You suggested a task to me that would corrupt my religion. I swear by Allah! If all of the things on the earth that the sun shines and sets on belong to me, I would never wish to kill Husayn for them! Praise to Allah! I kill Husayn because he says, ‘I don’t swear allegiance?’ I swear by Allah! I believe that anyone who is accounted for shedding the blood of Husayn on the Resurrection Day, his scale of good deeds will be light in front of Allah.”¹

It is narrated in some narrations that, on that session, the argument and dispute intensified between Marwan and Imam (‘a), therefore, Imam declared his viewpoint clearly to Marwan and said:

“We are the family of the Prophet, the place of mission, the position of coming and going of the angels and the place where the blessing of Allah falls. Allah has started Islam from our family and will end it with our family, Yazid is a drunk and a lewd man whose hand is contaminated with the blood of innocent men, and a person like me will never swear allegiance to him. Now you and we will see in the future that each one of us is more deserving to have the right to take allegiance and to rule over people.”²

Imam Husayn (‘a) refuses Marwan's proposals

The day after the night that Imam Husayn didn’t accept to swear allegiance to Yazid, he faced Marwan in the way. Marwan anticipated the Imam and said: I pity you, listen to my words to find the way of salvation. Imam said: “Marwan! What advice do you have?”

Marwan said: “I order you to swear allegiance to Amir Mu’minin Yazid and yield to this matter because it is better for your world and your hereafter.”

1. **Irshad** 2:33-34.

2. **I’lam Al-Wara bi-A’lam Al-Huda** 1:435; **Maqtal Husayn Muqaram** p. 144.

With his eloquent words, Imam replied to him: “When Muslims become captured by a leader like Yazid, then it is necessary to sound the chime of Islam...I heard from my grandfather, the Messenger of Allah (s): “Caliphate is unlawful for the family of Abu Sufyan. Freed captives, children of those freed captives [*At-tulaqa’ wa abna’i tulaqa’*], whenever you see Mu'awia rise on my pulpit, tear his stomach. I swear by Allah! The people of Madinah saw Mu'awia on the pulpit of my grandfather, but they didn't put into practice what he (the Messenger of Allah (s)) had ordered them.”¹

Departure of Imam on the second night

According to historians, on the night of Saturday, night of the 27th of Rajab of the year 60 of Hijri, Imam stayed at his home and Walid ibn Otbah was writing a letter to Abdullah ibn Zubair telling him he must swear allegiance to Yazid and not refuse to do so. During that time Ibn Zubair was proceeding to Makkah. The next day, he sent one of the supporting officials of Bani Umayyah and eighty assistants along with him, but they didn't find the Imam and returned. In the late hours of Saturday night, Walid sent the same people for Imam Husayn to come before him and give allegiance to Yazid ibn Mu'awia. Imam Husayn said to them: “Wait until tomorrow and I will see what decision will take place between us.” That night, officials left him and didn't insist that he come with them.

In the last hours of Sunday night, 28th of Rajab, the Imam proceeded for Makkah with his children, nephews, brothers and all of his family members except Muhammad Hanafiyyah (may he rest in peace).

When Muhammad Hanafiyyah became aware of the decision of Imam to leave Madinah, he didn't know where the Imam had decided to go. Therefore he said to him: “O, brother! You are the most beloved of people, and the most honoured of them for me, I never refused to give you advice and you are more deserving of it than others. As much as it is possible for you, avoid swearing to Yazid and go to the remote cities. Then send your followers to the people and summon them to yourself. If people swore allegiance to you, praise Allah, and if people assembled by others, Allah won't be satisfied

1. **Al Futuh** 5:17; Khawarizmi, **Maqtal Husayn** 1:184.

that any harm enter on your knowledge and religion or your virtue and won't allow you to become less manly. I fear that when you enter each of these cities, there will be disunion between people, some of them taking your part and some of them be will against you, and finally they will kill each other, then you will be the target of the arrow of misfortune. Therefore, in such uproar the blood of a person who, with his father and his mother are the most eminent men and women, will be spilled more than others and his family will be despised more than other people."

Imam Husayn ('a) asked him: "O, brother! Where should I go?"

He said: "Stay in Makkah. If you find any tranquillity there, that is great, otherwise, choose the way of sandy deserts,¹ valleys and mountains and go from town to town until you understand the result of the people's affairs, of course, as you are the wisest and are able to guide people with their issues."

Imam said: "Brother, you have expressed your benevolent opinion with kindness to me, I hope your go through life with this attitude that will lead you to success."²

Imam Husayn began his journey to Makkah while he recited this noble verse (21 of the Surah of Qasas): "Moses went out from Egypt to Madayn while he was threatened and was worried from the enemy and he said to himself:

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

*"My Allah! Save me from the damage of these oppressive people."*³

The wills of Imam Husayn ('a)

Before leaving Madinah, Imam Husayn wrote several wills, for example he wrote a will to his brother, Muhammad Hanafiyyah, as follows:

1. *Lisan al Arab* 15:302.

2. *Irshad* 2:35.

3. *Surat Al Qasas*, 28:21.

“This is the will of Husayn ibn Ali to his brother, Muhammad Hanafiyyah. Husayn confesses that there is no one worthy of being worshiped except Almighty Allah, who has no rival, and Muhammad is his Messenger and servant, and he has conveyed the religion of truth from Allah to the inhabitants of the world. I confess that hell and paradise are true and the Resurrection Day will take place and Allah will restore to life all dead persons on that day. I leave Madinah, but it is not because of my selfishness or for recreation and free living or for causing oppression and corruption, but my purpose is amending the corruption and damage that people have caused, ordering them to do good and prohibiting them from the unlawful, and reviving the Sunnah of my grandfather, the Messenger of Allah (s) and the way and rule of my father Ali ibn Abi Talib (‘a). Anyone who accepts this from me, has accepted the way of Allah, otherwise, I will choose patience until then, Allah will judge between me and my enemies, because He is the Best Judge.”¹

By another will to Umm Salmah, Imam recommended her to arrange the related matters of Imamate after him.

It is narrated that when Imam decided to leave Madinah, Umm Salmah, may Allah be satisfied with her, came to meet him and said: “My son! Do not sadden me by leaving for Iraq. I heard from your grandfather, the Messenger of Allah (s), who said: “My son, Husayn will suffer martyrdom in the land of Iraq, in a region that is called Karbala.” Imam replied to her:

“O, mother! I swear by Allah! I know myself that I will be killed absolutely, but there is no solution for me except this way, I swear by Allah! I will know the day that I will be killed in, I know my killer, I know the place that I will be buried, and I know well which of my family, my relatives and my followers will be killed. Mother! If you like I can show you the place of my grave.”²

Then he pointed towards Karbala, the earth became smooth in a manner that he showed her the place of his grave, the position of the army, the place of his standing and the location of his martyrdom. At

1. **Maqatal Husayn Muqaram** p.156.

2. **Bihar Al-Anwar** 44:331; **al'Awalim** 17:180; **Yanabi'a Al-Mawadah**.

this time Umm Salmah cried severely and left to Allah the matters that were related to that Imam.

Imam (‘a) said to her: “Mother! The will of the Glorious Allah has decided to see me killed and sacrificed by injustice and oppression, he wants my family, my people of Harem and my women to wander and be homeless, he wants my children to be killed as oppressed ones, he wants them to be led into captivity and be chained and there to be no one to rescue them when they are in need of help from people.”

It is also narrated: Umm Salmah said to Imam: “Your grandfather, the Messenger of Allah (s) has given me a glass bottle that contains some soil, and it is now by my side.” Imam said:

“I swear by Allah! I will be killed in this way, and even if I do not proceed to Iraq, they will kill me.”

After that Imam took some soil and put it in a glass bottle and gave it to Umm Salmah, and then he said: “Put this glass by the glass that the Messenger of Allah (s) has given you, and whenever its soil changes to blood, know that I have suffered martyrdom.”

Shaykh Tusi narrates from Husayn ibn Sa'id, from Hemad ibn Isa, from Rabii ibn Abdullah, from Fozail Ibn Yasar that Imam Baqir said: “When Imam Husayn was going to Iraq, he deposited his will, his books and his other credits to Umm Salmah, the wife of the Messenger of Allah (s) and said to her: “Whenever my eldest son comes before you, give him the deposits that I have entrusted to you.” After the martyrdom of that Imam, Ali Ibn Husayn (‘a) came to Umm Salmah, she gave him all the things that his father, Imam Husayn had left with her.¹

In a clear narration, in the book “The Right Path”, Ali ibn Yunus Ameli, has clearly narrated the Imamate of Ali ibn Husayn and said: “Imam Husayn wrote his will and gave it to Umm Salmah and said to her: “Whoever demands it from you, it means that he is the one the

1. **Ithbat Al-Huda** 5:214; Al Tusi, **Al Ghibah** p. 118.

Imamate belongs to”, and it was Imam Zain Al-Abidin who demanded it from her.”¹

3. Third discussion: The motives for the uprising

Becoming aware of all the causes and means for an uprising which had been seen over a long period of time in the depths of time, the insurrection that with full motion and power consistently blows the spirit of non-abjectness and self denial in the soul of men, and in the passage of time, guides true revolutionists to obtain great goals in the way of truth and give their soul and property in this way. The insurrection of Abu Abdullah Al-Husayn (‘a) was a movement that revived the Islamic mission after its spoilage in the arena of the carnal desires of the corrupted rulers. It encouraged Muslims to demand the return of the truth to its position and to those who it belongs to.

The best instructions that we can take from them, the motives and means of Husayn’s movement, are the registered narrations from the great revolutionist of the history, Imam Abu Abdullah Al-Husayn, and also the effects and results of this insurrection, besides familiarity with the eminent personality of that Imam. Now Husayn, who is surrounded by the army of Hur Ibn Yazid Riyahi, which does not allow him to change his path, he addresses them and says: “O, people! The Messenger of Allah (s) said: “Whoever observes an oppressive ruler who declares the divinely labelled unlawful as lawful, violates the treaty of Allah, opposes the Sunnah of the Prophet, or oppresses the servants of Allah, and does not quarrel with him by action and speech, Allah will put him alongside that oppressor in hell.

Be aware! Bani Umayyah has been following Satan; they have been obeying the devil and have left obedience to Allah. They have scattered fornication and corruption in this land, have ceased following the divine orders, have allocated Bayt Al-mal to themselves, have declared the divine unlawful as lawful and His lawful as unlawful. I am more deserving of the leadership of the society than those who have changed the religion of my grandfather.

1. **Ithbat Al-Huda** 5:216.

It was written in your letters that you had sent your couriers to me, that you had sworn allegiance to me and you wouldn't submit me to the enemy and won't abandon me. If you are really faithful to your treaty and your promise, you have obtained the prosperity of your human value, because I am Husayn, the son of Ali and Fatimah, the daughter of the Messenger of Allah (s) that my soul is mixed with your soul and your family are as my family and you should take me as your symbol.”¹

In another discourse, Imam (‘a) described the black and treacherous purposes of the enemy and their persistence in fighting against the Imam, and their obedience to the lewd Yazid, and said:

“Shame on you, servants of the people! You are the remainders of the corrupted parties! Those who have forgotten the Qur'an, you are deposits of the devil. You are an assembly of criminals and those who alter the divine book. You are eclipsing the divine Sunnah. You strike with swords the children of the Prophet, and eradicate a generation of those who carry out the divine law. You are from those who relate the children of adulterers/adulteresses to yourselves and those who torture pious men. You are the cry of the mocking leaders who ridiculed the Qur'an and committed so many indecent acts, and they shall forever endure divine torture.”²

Then he said: “Be aware! This vile man, the son of a vile man, has forced me to choose two roads, the acceptance of the sword or the acceptance of misery and contempt.

It is far from us to accept abjectness, because Allah and his Messenger and the pious men do not want us to conform, and the pure ancestors, the pure mothers, the dignity and nobility of the family, the magnanimous spirit and noble souls won't allow us to choose obedience of mean and despised men over a noble death...”

From here we can summarize the causes and motives of the movement of Imam Husayn (‘a):

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1. **Tarikh Al-Tabari** 4:304; **Al-Kamil fi Al-Tarikh** 3:280.
 2. **Muthir al Ahzan** p. 40; **A'ayan Al-Shi'ah** 1:603.

The corruption and deviation of the ruler and the governmental system

Imam Husayn ('a), who was observing the strong and wide deviation in the leadership line of Muslims, was not able to desist from a divine movement.

Although the matter of Saqifa kept caliphate at a distance from its legal and true owner, Imam Ali ('a), and the followers of Saqifa endorsed this matter in their own belief by resorting to the claim of respect for breaking the allegiance, joined with people in precaution of causing disunion between Muslims and the necessity to obey the Muslims' selected leadership. However, Imam Ali attempted to amend the behaviour of the unworthy caliph in another manner and Imam Husayn observed, in great detail, some of these realities in the era of 'Uthman's caliphate.

The articles of the compromising contract together with the acts of fraud and deceit, which Mu'awia had committed, had all been covered under the name of Islam. However, now it was different, because from the viewpoint of the true leader and owner of caliphate, Imam Abu Abdullah Al-Husayn ('a), after the death of Mu'awia, there was no remedy but to direct a straightforward encounter with the enemy, and it was no longer possible to give merit and accept the ways of Yazid and Bani Umayya.

In view of the fact that the results of Saqifa were a warning for the gradual demise of religion, Imam Husayn said: "O, people! The Messenger of Allah (s) said: "Whoever observes an oppressive ruler who declares whatever Allah has said to be unlawful as lawful, violates the treaty of Allah, opposes the Sunnah of the Prophet, and oppresses the servants of Allah; whenever someone sees such a ruler but does not oppose him with action and speech, Allah places him beside the oppressor in hell."¹

Yazid had all the indecent qualities that the Messenger of Allah (s) warned the people against, and Imam Husayn who was the heir of the

1. Abi Mukhanaf, **Maqtal Al-Husayn** p. 85; **Tarikh Al-Tabari** 4:48; **Al-Kamil fi Al-Tarikh** 4:48.

Prophet and the pioneer of mission, was more deserving than others to face the enemy and change the situation.

The responsibility of Imam in front of Muslims

Imam Husayn (‘a) was the manifestation of a divine and religious leader in whose soul all of the admirable values and great moral virtues were crystalized.

By observing the social position of Imam, that fact that he was the grandchild and the heir of the great Messenger (s), he was undertaking the responsibility of the people, and in the era of Mu'awia, he tried to amend the affairs in a conciliatory manner. Therefore he began to reason with Mu'awia and revealed his plans,¹ he informed Muslims of their role and responsibility,² he took great care and focused on preparing them to face oppression³ and tried to unite people to carry out this fight against the oppressors.⁴

When Imam Husayn (‘a) performed all possible actions for changing the social conditions of Muslims, he started an important attempt with his family to awaken Muslims for changing their current corrupt situation.

Accepting the will of angry people

Imam Husayn could not hesitate that he should start a strong movement. Many letters from the people who had not accepted to swear allegiance to Yazid ibn Mu'awia were submitting to the Imam. In their letters they requested the honourable Imam to take the reins of their affairs and try to advise and awaken them. If Imam did not reply to their call, he knew he would be responsible in front of Allah. The invitation of the people of Kufa from Imam Husayn was as political protection which gave legitimacy for the uprising of the Imam. The insurrection of the Imam was not a personal motive because the ultimatum was pronounced from the side of these Muslims.

1. **Imamah wa siasa** 1:284.

2. **Kittab Salim bin Qais** p. 166.

3. **Sharh Nahjul Balaghah** 4:327.

4. **Ansab al Ashraf** q 1, p, 1; **Tarikh ibn Kathir** 8:162.

Attempt for imposing abjectness

Imam Husayn had a high and glorious spirit which Allah had decorated with salient qualities and great values full of glory, honour and non-abjectness. In opposition to him was the unclean criminal spirit of Yazid and his relatives who wanted Imam Husayn to live in distress under the shadow of their shameful corrupted government. But Imam said clearly:

“Be aware! This vile man, the son of the vile man, has forced me to choose two paths; the acceptance of the sword, or the acceptance of misery and contempt.

It is far from us to accept misery because Allah, his Messenger, noble souls and pious men do not allow us to choose obedience to mean and despised men over a noble death...”

In another place he said:

“Death is prosperity for me and living in the shadow of the government of oppressors is not but a loss for me.”

By choosing this graceful method, Imam Husayn (‘a) left as a memorial the Sunnah of non-abjectness for anyone who is faithful to the values of the divine religion; tends to them, supports them and defends of them, and by using this principle takes effort to change the corrupted existing situation.

The treacherous aims

Imam Husayn, who was completely aware of the matters in the political arenas and was familiar with the social changes among Muslims, was observing the treachery and revenge of Umayyad regarding Islam and the holy Ahl Al-Bayt. He had in mind the experiences of the first years of the Islamic mission and the manner of Mu'awia with Imam Ali and then with Imam Hasan.

Imam Husayn was sure that even if he were to make peace with Bani Umayyah, they wouldn't leave him and they would not give up the idea of killing him, because Imam was the heir of Prophethood and was a divinely guided leader directing the Islamic movement in its true and real way.

Yazid couldn't hide his criminal senses. It is narrated that he said frankly: "I am not from the tribe of Khandaf, if I do not take revenge from the family of the Prophet and whatever they had done."

Imam Husayn has said that Bani Umayyah would not leave him in any state, therefore he said clearly to his brother, Muhammad Hanafeiah: "If I enter a nest of one of these creatures, they will inevitably take me out and will kill me."¹

And he said to Ja'far ibn Solaiman Dhab'i: "I swear by Allah! The enemy will not leave me until he takes out my heart (shed my blood)."

Therefore Imam moved untimely from Makkah to start his insurrection before the hands of traitors became contaminated with his blood and they kill him; because until that time he didn't find the possibility of playing the role that was necessary for him to play between people; he tried to remove any opportunity from the Umayyads for them to become treacherous to him and he wanted to show himself as the defender of the holy household of the Prophet.

Oppression and insecurity

The government of Bani Umayyah was formed through force, enmity and oppression. From the time that Mu'awia and his gang materialized as a power in the world of Islam, he rebelled against the leader of Muslims after the Messenger of Allah (s) and aggravated treacherous actions that were followed by unpleasant events. He spilled so much blood and at the time that the government was restricted to him, he appointed the most ill natured men to manage the affairs of Muslims. Before he dominated the populace, all his partisans created fear between people and killed many of them, and it was to some extent that in the ear of sovereignty of Ziad ibn Abih, for expressing the extent of insecurity all over the country people were repeating this sentence: "Save Sa'd, as Sa'id has died".²

1. **Irshad** 2:76.

2. This is an expression, which is known amongst Arabs to inform that there is no security, and one should struggle to save his life. See **Tarikh Al-Tabari** 6:77; **Tarikh ibn 'Asakir** 3:222; **'Isti'ab** 1:60; **Tarikh ibn Kathir** 7: 319.

From the other side, the ruling class of Umayyad, tried excessively to scorn a large group of Muslims, it was observing them from an arrogant and tribal view point.¹ Using this policy, Mu'awia involved Muslims, especially the lovers of the holy Ahl Al-Bayt, in various kinds of killings, tortures and vagrancies.²

With full nerve and recklessness to the truth and showing disgrace to human values, Mu'awia said to Imam Husayn ('a):" O, Aba Abdullah! You know well that we stroked with the sword the followers of your father then; we embalmed them, sheeted them, said prayer over their corpses and buried them."³ Imam Husayn sought a remedy to stand against this great oppression. He gave excuses to Mu'awia and then he rebelled against his lewd son, because for saving people from such great oppression, giving excuses, and preaching was not useful.

Alteration in the Islamic values, and abolition of the name of the Ahl Al-Bayt ('a) from the memory of laymen

The Umayyad government tried to change the true face of the Islamic mission and the social form of the Muslims' society. Umayyads spread disunion between Muslims, causing racism between Arab and non-Arab and distributed the spirit of tribal struggling and quarrelling. They attempted to bring some tribes to the court and keep some of them far from it according to the interests of the Umayyad government.

Riches and property had an important role in spreading the spirit of opportunistic, double worshipping and care to extravagance.⁴

This was because the presence of the Ahl Al-Bayt had a great effect on giving depth to the Islamic beliefs and paying attention to the difficulties of the way of the mission of Islam. From the time that the government was confined to Mu'awia, Umayyads annihilated and deleted the name and memory of the holy Ahl Al-Bayt in a

1. **Tabaqat ibn Sa'd** 6:175; **Nihaiat al Irab** 6:86; **Al 'Aqid Al Farid** 2:258.

2. **Tarikh Al-Tabari** 4:198; **Sharh Nahjul Balaghah** 11:44.

3. **Tarikh Al-Ya'qubi** 2:206.

4. **Tarikh Al-Tabari** 8:288; **Al Aghani** 4:120.

programmed method. Their plan was completed in the last years of the government of Mu'awia, which was when he tried to place Yazid as his successor.¹

Accepting the command of Allah and his Messenger

It was not possible for the great leader and teacher of Islam, the honourable Messenger, who was far from doing sin and was under the protection of Allah, to leave such a great ideal and mission like the Islamic mission. He could not leave the mission without passing it down to a guardian who would undertake the management of its affairs. A guardian that acts sincerely in his behaviour and his speech, the one who leads it to its full purpose by exercising his complete skill and knowledge of its orders and giving up things most valuable to him in order to keep it alive. Whoever studies the behaviour of the great Messenger and his holy Ahl Al-Bayt, he will understand that the roles that the infallible Imams played were related to each other and all of them had completely submitted to Allah and his Messenger. When a group requested with pity from Imam Husayn ('a) to refrain from going to Iraq, Imam pointed to this matter and said: "The Messenger of Allah (s) has commanded me such an order and I will do it."²

As the Messenger of Allah (s) had always spoken of the martyrdom of that great Imam by lewd oppressors, from the day that the Imam was born this matter was, therefore, necessary for the sake of the Muslims.³

The aims and outlook of the uprising of Imam Husayn ('a)

The aims of great men are also in history, and whenever these aims rose from the depth of a great mission, their value and greatness increases. When we stand in front of Imam Husayn and his way and behaviour to study the aims of his holy discipline for which he sacrificed himself, his family and his faithful companions. When we face a man who is the incarnation of the most eminent people of his

1. **Sharh Nahjul Balaghah** 3:595, 4:61, 11:44.

2. **Al Futuh** 5:74; **Tarikh ibn 'Asakir**, (Imam Husayn ('a)); **maqatal al Kavarizmi** 1:218; **Al-Bidayah wa'l-Nihayah** 8:176.

3. **Mustadrak al hakem** 4:398; **Sirat A'alam Al-Nubala** 3:15; **Majm'a al Zawaid** 9:187; **Thakhair al 'Uqba** p. 148; **Kanz al 'Umal** 7:106.

time, the carrier of the inheritance of Prophethood and the orders of the final immortal missions, the one who Allah has appointed, we see that it is not easy to become aware of his whole purpose; but it is natural that we study that event according to our wisdom, perception and comprehension.

Imam Husayn (‘a) sacrificed himself for the sake of Allah and for his religion, and his aims were crystallized from obedience to Allah and obtaining his satisfaction. Here we express some of the goals of that honourable Imam from his revolution and his insurrection:¹

Carrying out the legal duty in front of the oppressive ruler

There was a state of inactiveness that had cast a shadow on people making them unable to take a practical and true attitude against their oppressive ruler Yazid. They knew that he had such obscene and indecent qualities that made him unworthy of being the leader of Muslims.

In such conditions, many people were astonished and suspicious in their intention, their will and their decision-making. Therefore, Imam Husayn (‘a) began his insurrection to clarify the divine viewpoints of rejecting oppression and fighting against corruption, in a great and vivid movement with self-denial and excessive generosity in the way of the Islamic ideal in order that people take such stance in front of oppression.

Revealing the true face of Bani Umayyah

The wicked and illegal rulers who took the reins of the Muslims’ affairs, were putting a religious cover on their bad acts in the sight of people, and in this way, the rulers of Bani Umayyah used this treacherous method more than others. Because, not only did Mu'awia have no doubt in creating forged narrations for strengthening his government but he attempted by any possible means to deceive Muslims so that he could be successful among a great mass of people in this field.

1. Sayid Al Sader, **Adwa Ala thawrat al Imam Husayn (‘a)** p. 57.

By Yazid taking the throne with a method that was not accepted by Islam, the situation became harder; therefore, inevitably the process of the motives of the Umayyads should be revealed and their true face should be uncovered in order that this face become known to the world of Islam and it (the world of Islam) finds its role and mission and takes efforts to perform its duties. As a pure leader, Imam Husayn started his movement to stand against the deviation of the government of the time. In fact, the conduct of the Umayyads divulged hidden revenges by committing a very indecent and obscene crime which resulted in the martyrdom of the most honest man, his companions, his family, his women, and his children; and after this event, in the incident of Harrah, they stoned the Ka'aba by catapult continuously for three days. They killed people and raided their properties in the city of the Messenger of Allah (s). They laid hands on the property of people and aspersed the reputation of their women and children in a very obscene manner.¹

By understanding the deviation of the ruling class and their felony, Muslims endured various struggles and tried to sterilize the ruling system that had drowned in oppression and injustice from pollution of these crimes until the insurrection of Aba Abdullah became a pattern and symbol of fighting and standing against every corrupted discipline that everyone followed, and Imam stipulates to the qualities that a governor should have and says:

“By my life! The true leader and Imam is the one who acts according to the book of Allah, his profession is the way of justice, obeys truth and dedicates himself to the divine command.”²

Reviving the Sunnah and eradicating the deviation

From the time that caliphate was deviated from its true way in Saqifa, the Islamic nation fell in a very hard and difficult abyss. Because these were Muslims, who after the death of the great Messenger, accepted to give the reins of their affairs to those who themselves needed consultation, advice and sermons. Those that make mistakes regarding people and then offer an apology. Therefore, the result of

1. **Al Futuh** 5:301; **Imamah wa Siasa** 2:19; **Mouroj Al-thahab** 2:84.

2. **Tarikh Al-Tabari** 6:197.

such action reveals 50 years without the great Messenger and the reins of the Muslims' affairs put in the hands of one who is not only dauntless to do the divine unlawful, but also shows openly his hatred and grudge to Islam and Muslims. Therefore the ideals, entities and the nation of Islam were exposed to real danger that was able to change everything.

In this important time, Imam Husayn, with his family and companions, issued a loud roar that rang in the ears and warned Muslims. He sacrificed his holy pure blood in the way of his belief, his ideal and the nation of his grandfather, as the Messenger of Allah (‘a) said before about him: “Husayn is the torch of guidance and the ship of salvation” and: “Husayn is from me and I am from Husayn.” Therefore Husayn and his holy movement are the incarnation of true Islam and the real line of Muhammadian Islam had been crystallized in the soul of that great Imam, his family and his faithful companions.

In a letter to the people of Basra, Imam declared brightly: “When deviation reaches the frontier where heresy appears and revives; in fact the Sunnah is dead.”

Ordering the good and prohibiting from unlawful

Lacking the principle of “ordering to good and prohibiting from the unlawful” in society, is the natural result of the existence of a deviated leader, so this matter happened with various titles, for example: the necessity of obeying the governor, the respect for violating allegiance, no matter how much the ruler has deviated, and also unlawfulness of creating disunion. Imam (‘a) has described this situation as following: “Don’t you see that no one acts according to the truth and no one is prohibited from unlawfulness; in such an environment it is better for the pious man to hurry to visit Allah.”¹

So, it was the time for the son of the Messenger of Allah (s) to take the sword and fight for returning the truth to its rightful position by ordering to good and prohibiting from the unlawful. In his will to his brother Muhammad Hanafiyyah, Imam pointed out this subject and said:

1. **Tarikh Al-Tabari** 5:403.

“I didn’t go out from Madinah because of my selfishness or for recreation or for making oppression and corruption, but my purpose is amending the corruptions of the nation of my grandfather, the Messenger of Allah (s), and performing the principle of “ordering to do good and prohibiting from the unlawful.”

Amendment in the view point of Imam (‘a), is the same as ordering to good and prohibiting from the unlawful in all angles of life and religion and this reality proved to be true by his great movement, therefore guiding men and paying attention to humanity from the religious, spiritual, humanistic and other worldly aspects, is the result of his martyrdom, his movement, its basis that many generations of people have been trained on, and his school, from which many great heroes and brave men have been created, that will be like a luminous torch continuously lighting the way of truth, justice, freedom and obedience to the exalted Allah until the Resurrection Day.

Awakening the consciences and stimulation of feelings

It almost happens that the followers of religions and methods and the missionaries of missions are not able to address the thought, wisdom and mind separated from the elements of feeling and sentiment for giving depth to the beliefs and thoughts of people. After the sovereignty of Yazid, in the era of Imam Husayn (‘a), Muslims were affected to the point of stagnancy, hard-heartedness and inattention to the dangers that they were surrounded by, and they had lost their will and firmness to stand against the combats that were taking place against Islam. Therefore, for stabilization of his religious position and situation and its practical description, Imam Husayn was not content with taking a warlike attitude, but tried to awaken the consciences of people and stimulate their feelings, in order for them to perform their responsibilities. Therefore, he measured the way of submitting and self denial in the way of belief and ideal of religion and selected the way of martyrdom for the sake of Allah to enter the depth of men’s heart with warmth and freshness. Therefore, his insurrection and revolution showed that self denial and excessive generosity is not restricted to a certain group of people, and not only to youths but also children, women and old men have a great role in this direction. He presented the most eminent pattern; and its immediate effect appeared in the people of Kufa, they were regretful before Islam and the Imam,

and felt immense guilt, and the movement of the “penitent ones” was formed after the movement of the people of Madinah two years after the incident of Karbala.

In fact the incident of Karbala emphasised on this sense that pains and hardships cannot be reckoned as an obstacle for expressing the true word and attempt for protection and custody of the religion of Islam. It planted the spirit of self denial and excessive generosity in the heart of Muslims and released their will to stand against oppression and oppressors and there remained no excuse to escape from the responsibility of fighting and defending in the way of belief, and resisting for exaltation of the truth.

The reason of Imam Husayn’s non-insurrection during the reign of Mu'awia

The political events that led Muslims from one side to the other side after the death of the great Messenger, made the situation hard for them and this situation became harder in the era of sovereignty of Mu'awia in Sham, by his fighting with Imam Ali (‘a) and forcing Imam Hasan (‘a) to make peace with Mu'awia, and the existence of causes and means that nation was involved in. But we observe that Imam Husayn didn’t make any change in his absolutely agreeable attitude with his brother Imam Hasan, in front of Mu'awia, and did not start an insurrection even after the martyrdom of his brother, and this unchangeable attitude was because of being loyal to the same cause and motive that forced Imam Hasan (‘a) to accept peace. For example:

The condition of Muslims

At that time, Muslims were in a really critical social and spiritual situation after the damage caused by Mu'awia and the hypocrites during the period of the government of Imam Ali. People were expecting a state of peace and tranquillity. Therefore, the point of view of Imam Hasan was based on training a new generation that started a movement at a suitable time. Therefore he said: “I have observed that most people desire peace and are dissatisfied with fighting, therefore I didn’t like to force them to do an undesirable act. So, I yield to peace, especially for the safety of my followers from

slaughter and extermination, I have postponed war to a suitable time, because each day Allah is bringing about a matter.”¹

Imam Husayn who was well aware of the situation of the Muslims, took the same view point and therefore he replied to those who, after the resignation of his brother, spoke to him about insurrection: “The act of Abu Muhammad (Imam Mujtaba) was true, until the time that this man (Mu'awia) is no longer alive, all of you, should stay in your homes (do not start a movement).”

Because of the existence of such means, Imam Husayn didn't change his attitude after the martyrdom of Imam Mujtaba and wrote to the people of Iraq who had invited him to start an insurrection: “Concerning my brother, I should say that I hope Allah helps him to be successful, and confirms him in what he does, but today I have no plans for insurrection, may Allah bless you, do not take an action and stay at your homes until Mu'awia is dead, refrain from doubt and suspicion.”

The fickleness of Mu'awia

For a long time after the death of the great Messenger, the reins of the government were in the hands of incapable governors. There is little reference to the events of that time that can express this reality, but Mu'awia was intelligent in his deception and was playing his role in a political manner. He resorted to any possible means to keep the reins of the government in his hands and disguised his immoral inhumane corruptions that were killing the most salient Muslim men and deceiving a large number of people by agreeing with their religious beliefs and feelings and he did this with hatred towards Islam and the Messenger of Allah (s).²

Mu'awia (by using his method), could eliminate many of his opponents without involving himself in a battle, so, he eliminated Imam Hasan, Sa'd ibn Abi Waqas,³ Abd Al-Rahman ibn Khaled and,

1. *Al-Akhbar al Tiwal* p. 221.

2. *Sharh Nahjul Balagha* 2:357.

3. *Maqatil Al-Talibin* p. 29; *Mukhtasar Tarikh al Arab* p. 62.

before, Abd Al-Rahman ibn Khaled¹ and he had assassinated Malik Ashtar. He expressed his method in his famous saying with a short phrase: “Allah has an actor of honey too.”²

Mu'awia was putting all of those who were slightly opposed to him or that he had suspicions of, under the magnifying-glass of control, and when all events were reported to him, he eliminated these individuals fast. If after the martyrdom of Imam Hasan, Imam Husayn had started a widespread uprising and political activity in this arena, Mu'awia had selected such a method (performing any kind of felony under the cover of Islam) where he could never be disgraced and create belief in people for the rightfulness of his revolt, then, without any trouble Mu'awia could eliminate him like others and therefore his insurrection would be nipped in the bud, after that the great attempts that could create a wave of information among Muslims would disappear, and a cry that could be resounding in the history of humans (as happened in the incident of Karbala), would become extinct.

Therefore, if Imam Husayn accelerated to his insurrection in the era of Mu'awia, he wouldn't have become successful to describe the aim of his uprising that was created for the salvation of people from oppression and the protection of the religion of Islam from alteration. But when Yazid came to the throne, people knew him by sensuality, debauchery, fornication, wine-drinking, and living with apes, and in the view point of Muslims, because of his enmities and aggressions, he did not merit being caliph, not by legal criterion nor by any common law, therefore an insurrection against him was a legal insurrection in the view point of most of people, the reality of which history has proved in full detail.

Respect for the compromising of Imam Hasan

The contract that was established between Mu'awia and Imam Hasan was a privilege for Mu'awia, he was able to present every time he was opposed during his ascending to the throne. It is true that this contract was not a real contract and Imam Hasan and Imam Husayn were not satisfied with it and it took place in conditions and they had no choice

1. **Al Tamadun Al Islami** 4:71.

2. **'Uyun Al-Akhbar** 1:201.

but to keep these conditions, and the society did not accept the insurrection of Abu Abdullah Al-Husayn (‘a). But if we suppose the acceptability of this treaty, we see that Mu'awia violated it by having enmity with the elders of the Shi'ahs and influenced them, and he never respected any right in the economical policy.

Mu'awia anticipated and by fault-finding with Imam Husayn he wanted to use this treaty and declare Imam (‘a) as the violator of the treaty, he wrote to Imam: “There is some news about you that I suppose if it is true, you should ignore them. I swear by Allah! Anyone, who ties a contract with Allah, should be faithful to it, and the most deserving people for being faithful to the contract, are those who are like you in greatness, honour, and rank that Allah has granted to you. Be aware and be faithful to the treaty of Allah, because whenever you object to me, I will object to you and whenever you want to deceive me, I will deceive you, fear Allah and do not cause disunion between Muslims.”¹

From here, Imam Hasan and Imam Husayn resorted to another way for spreading the message and creating the preparation for a revolution that Mu'awia had aggravated with his oppression and by keeping the laws and practices of his government very far from the true Islamic government. When Mu'awia died, many people, especially the people of Iraq, realised that the hatred of the Umayyad rulers and love and affection of the holy Ahl Al-Bayt were the true faith.²

Deployments before the insurrection of Imam (‘a)

The insurrection and movement of Imam Husayn (‘a) was not a transient movement or an untimely reaction, but the Imam was the remainder of Prophethood, the heir of his mission and pioneer of the great values that Islam spread among the Muslims and that had strengthened their foundations, and it was a long period after the devastating death of the great Prophet who had praised Husayn and

1. **Imamah wa Siasa** 1:188; **Al Akhbar Al Tawal** p. 224; **A'ayan Al-Shi'ah** 1:582.

2. **Al Fitnah Al Kubra** p. 290; Taha Husayn, **Thawrat al Imam Husayn (‘a)** p. 127.

described him in his rank and position. And this was the time that, the inauspicious aims of the Umayyads stood in front of the Islamic mission and the nation that believed the mission of that Prophet, appeared.

The pure and innocent Ahl Al-Bayt defended truth and justice with full stability and attempted by any possible legal means to revive the Islamic mission and protect it.

In the era of Imam Husayn (‘a), the weakness and frailty of Muslims and their retreat from helping the truth, and the domination of hypocrites over Muslims and their influence in the governmental system had a great role in creating an malady-stricken situation that can be named “extremely weak willed and death of the conscience.” For this reason, attitudes about the method of defending the Islamic ideal and belief, protection of it, and the sovereignty of truth and justice, were different.

But no one had doubt in the legitimacy and justice of the view point of Imam Hasan in front of the deviation that had taken over the government and the change that has been created by the ability and power of the Muslims. But the situation of full preparation for obtaining victory in a revolutionary manner that could eliminate oppression and injustice from Muslims, had however not has not reached the level of perfection.

Some of the followers made the decision to be with revival and to declare preparation for the revolution, regardless of the outcome. Others were afraid of defeat and failure of the insurrection, and some people caused disunion between people, and prevented them from making their decision.

The followers of the holy Ahl Al-Bayt who had been burned in the furnace of the fire of anger of the family of Umayyad, confirmed their movement and declared their preparation for doing it, although later on, fear overcame some of them, some were imprisoned and some were besieged by the executioners of the Umayyad’s ruler.

Some of them, like Abdullah ibn Abbas and Muhammad Hanafiyyah, who were from the relatives of the Imam, warned the Imam of insurrection and preferred that the Imam emigrate to Yemen because

of its great distance from the government and many of the followers of his father and himself lived there.¹

Another group caused disunion between people, preventing them from making a decision and frightened them with the consequences of rebelling against the ruler and by following the Imam. They wanted him to yield in front of oppression like other people and have patience.²

4. The forth discussion: Imam on the way of Makkah

As historians narrate, when Imam Husayn proceeded to Makkah, he selected the main path for going. The family members of that Imam said to him: "If you act like Ibn Zubair and turn from the main path, the officials of the enemy won't find you."

Imam said: "No, I swear by Allah! I will not turn from the main road until Allah judges whatever he wants.³ He entered Makkah on a Friday night on the 3rd of Sh'aban while he recited the noble verse:

﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

"And when he went out of Egypt, he proceeded to the desert and went towards Madyan and said to himself: I hope that Allah guides me in the direct way."⁴

He resided in that city, and there, people of that land and all those that were there from all over the world to do Umrah, were coming and going to that honourable Imam. Ibn Zubair was worshipping and walking around the Ka'ba, and he was also from the visitors of Imam ('a). He was coming to visit imam day after day and sometimes every two days. The presence of Imam in Makkah was very unpleasant for Ibn Zubair, because he knew well that when Imam Husayn ('a) was in that land, people would not swear allegiance to

1. **Mouroj Al-thahab** 3:64; Khawarizmi, **Maqtal Husayn** 1:187-216.

2. Khawarizmi, **Maqtal Husayn** 1:191.

3. **Al Futuh** 5:24; **Irshad** 2:35; **Yanabi'a Al-Mawadah** p. 402.

4. **Surat Al-Qasas**, 28:22.

him (Ibn Zubair), because the Imam had a greater rank and value than he did, and people obeyed him more than Ibn Zubair.

Imam Husayn left Madinah for Makkah with his family members, his brothers, his cousins and some of his faithful followers, and noone stayed in Madinah but his brother, Muhammad, son of the Hanafiyyah. Some of the historical sources say, Imam resided in the house of 'Abbas ibn Abdul Mutallib,¹ and others say, he resided in the vale of Al Abi Talib.²

Imam Husayn resided for four months and a few days passed of Dul Hujja in Makkah, and in that land he was the Ka'ba. Muslims assembled by him, observed the Islamic orders from him, learned the lawful and unlawful of Allah from him. The governor of Makkah, Yahya ibn Hakim, did not try to attack him, and for this reason, Yazid ibn Mu'awia dismissed him and appointed Amr Ibn Sa'id Ibn As in his place, and in the month of Ramadhan of the same year (60 H.L) he attached Madinah to Makkah, and discharged Walid ibn Otbah from ruling there, because he had a moderate attitude towards the Imam and did not fulfil Marwan's requests.³

The letters of Kufans to Imam

People of the various cities were well aware that Imam Husayn had refused to swear allegiance to Yazid. For this reason, all of the eyes, specially the eyes of the people of Kufa who were more dissatisfied than others from the government of Yazid, were turning to Imam. Therefore, they assembled in Suleiman ibn Sorads house and Suleiman said to them: "Mu'awia has been defeated, Husayn has refused to swear allegiance to Yazid and he is on the way to Makkah, you are the followers of him and his father. If you really know that you will help him and you will fight his enemies, write a letter to him and inform him of the matter, and if you fear failure, weakness and unfaithfulness, do not deceive him."

1. **Tarikh ibn 'Asakir** 13:68.

2. **Al Akhbar Al Tawal** p. 209.

3. **Sirat Al-'Aimmah Al-Ithna 'Ashar** 2:58.

In reply to Suleiman, Kufans declared: “No, we will fight with the enemies of Husayn, and we sacrifice ourselves for his message.” Then, Suleiman said: “Write letters to Imam,” and they wrote as follows:

“In the name of Allah, the Compassionate, the Merciful

From Suleiman ibn Sard, Mosayyab ibn Najabah, Rifa’h Ibn Shaddad Bajali, Habib Mudhaher and his pious followers in Kufa to Husayn ibn Ali (‘a):

Greetings to you, we praise before you, the Allah that there is no Allah but he.

And so praise to Allah who split your oppressive enemy that has always imposed oppression onto this nation. That snatched their caliphate, seized their affairs and took sovereignty on them without their satisfaction. He stroke with swords, their most significant people, kept their felons, and put the property of people in the hands of the rich and rebellious. May Allah remove his blessings from the lives of such people, as Samudians (the tribe of Saleh, one of the Messengers of Allah), became far from the blessing and mercy of Allah. Our Imam! We have no other leader but you, agree to come to us, may Allah unite us to take the truth by the blessing of your presence. No’mān ibn Bashir is feasting and drinking in his palace, we do not take part in his Friday prayer, and we do not leave the town with him to attend his feast, if we be informed that your excellency is setting out to us, evict No’mān from the town, by the will of the great Allah and we will send him to Sham.”

Then they sent this letter to Imam with Abdullah ibn Mismāa Hamdani and Abdullah ibn Wal, and ordered them to give the letter to the Imam immediately. They moved hastily and reached Makkah on the tenth day of Ramadhan to seek the honour of the Imam. Two days after sending the first letter, the people of Kufa, sent one hundred and fifty other letters to the Imam each of which were signed by multiple people. These letters were sent to Imam by Qais ibn Mushr Saidawi, Abdullah and Abd Al-Rahman, the sons of Shaddad Arhabi, 'Imarah ibn Abd Saluli, and again after two days, they sent Hani ibn Hani Subay’i and Sa'id ibn Abdullah Hanafi to the Imam with a letter that said:

In the name of Allah, the Compassionate, the Merciful

“From the pious Muslim followers to Husayn ibn Ali (‘a):

And so, people are waiting for your blessed arrival and we shall not agree with anyone other than you. We demand you to rush to this land, hurry, yes hurry, may peace be upon you.”

After that Shabath bin Rabii, Hajjar ibn Abjar, Yazid Ibn Harith ibn Rowaym, Orwah ibn Qais, Amr ibn Hajjaj Zubaydi and Muhammad ibn Omayr Tamimi, wrote in a letter to the Imam:

“And so; gardens are green and prosperous, and the fruits have ripened, if you like, agree to come to join your soldiers, blessings to you.”¹

Imam’s replying to the letters of Kufans

The letters of Kufans were flooding continuously to Imam. In their letters, they have requested that great Imam to come to them and release them from the burden of the oppression of the Umayyads. Some of these letters have been written in a manner that if Imam Husayn didn’t reply to them with a positive, he would feel himself responsible in front of Allah and the Muslims. Before taking any action, Imam thought it advisable to send them a Messenger to inform him of their viewpoints and their true aims. Therefore, he selected Muslim ibn Aqeel as his representative and the elder of his family. Muslim was a very skilful man in the area of political affairs, being faced with difficult situations and when standing in front of big difficulties he had a greater power and ability more than others. Imam sent a letter to the people of Kufa with him, that this letter has been interpreted by different narrators. One of these narrations was by the writer of the book “Irshad” (guidance):

1. **Al Futuh** 5:33; **Tarikh Al-Tabari** 4:262; **Irshad** 2:38; **Tathkirt Al-Khawas** p. 213; **Maqtal Al Kawarizmi** 1:195; **Rawdhat al w'adin** p. 171.

In the name of Allah, the Compassionate, the Merciful

From Husayn ibn Ali to the pious Muslim heads and elders

And so; I received your last letter by Hani and Sa'id, and I became aware of what you have said in your letters and what you have explained. Most of them have said that "we have no Imam or leader, come to us, may Allah guide us to the truth by you."

Now I have sent to you my brother and my cousin (Muslim ibn Aqeel) who is more reliable to me than other members of my family. If Muslim wrote to me that the request of the most of the people and the view point of the wise men of Kufa is as the same as what your couriers have been repeating verbally, and I have read in your letters too, I will proceed to you by the will of Allah in the not very far future. By my life! The true leader is the one who acts according to the book of Allah, does justice between people, obeys from truth (Allah) and controls himself for the sake of Allah.¹

Muslim Ibn 'Aqil on the way of Kufa

Historians have emphasized that Imam Husayn sent Muslim ibn 'Aqil with Qais ibn Mushir Saidawi, 'Imarah Ibn Abdullah Saluli and Abdullah ibn Abd Al-Rahman, the sons of Shaddad Arjabi to Kufa, and commanded them: "Respect virtue and hide your commission, be kind to people and when you recognise that people are united and settled down, inform me immediately."²

Half way through the month of Ramadan, Muslim proceeded from Makkah to Kufa and then made his way to Madinah. He prayed at the mosque of the Messenger of Allah (s), said goodbye to his companions and those he loved and continued on his way to Kufa.

There is dispute between historians about the place that Muslim ibn 'Aqil resided in after reaching Kufa. Some of them said he went to the house of Mokhtar ibn Abi Obaydah,³ some say he went to the house

1. **Al Futuh** 5:35; **Irshad** 2:39; **I'lam Al-Wara bi-A'lam Al-Huda** 1:436; **Maqtal Al kawarizmi** 1:195.

2. **Al Futuh** 5:36; **Maqtal Al kawarizmi** 1:196.

3. **Irshad** 2:41; **I'lam Al-Wara bi-A'lam Al-Huda** 1:437.

of Muslim ibn 'Awsajah,¹ and some of them say he entered to the house of Hani ibn 'Urwah.²

When people of Kufa became aware of the arrival of the Messenger of Imam Husayn ('a) to their city, they gathered in crowds to see him and swear allegiance to Imam Husayn ('a). According to some historians, Shi'ahs were coming and going to him and when some of them were assembled by him and he read the letter from Imam Husayn to them, all of them wept and all eighteen thousand of them swore allegiance to him.³

The letter of Muslim bin 'Aqil to Imam Husayn ('a)

Muslim ibn 'Aqil consistently assembled the human forces and was taking allegiance from them for the Imam, and groups of people were proving their faithfulness to the Imam with their continuous visitation to him. Muslim and the majority of the population declared their contentment and joy, and we observed that when Muslim was reading the letter from the Imam to them, he read that he had sent his greetings and blessings to the people and had prepared for his arrival before them and accepting the leadership of the insurrection against the oppressive government of Yazid. They cried greatly while listening to the letter.

After observing that there are numerous supporters, Muslim immediately reported a live face from the events that were taking place in Kufa in front of his eyes, he assessed the conditions and considered it a good omen and requested the Imam to come to that land.

It was written in the letter of Muslim to Imam Husayn ('a):

“And so; our Imam! The ambassador and pioneer of every tribe does not deceive his groups and does not lie to them, and reports only facts, now eighteen thousand of the people of Kufa have given me their word of allegiance. Therefore, when my letter reaches your

1. **Isabbah** 1:332.

2. **Tahthib Al-Tahtib** 2:349.

3. **Irshad** 2:41; **Manaqib Al-Abi Talib** 4:90; **Tathkirt Al-Khawas** p. 220

blessed hand, hurry to this land, because, all of the people want you and don't think of the family of Mu'awia.”¹

The letter from Imam to the heads of Basra

According to historians, when Imam Husayn decided to go to Iraq, he wrote a letter to the heads and elders of Basra, which said:

“And so; the exalted Allah selected Muhammad among the people. He gave him greatness by giving him Prophethood, he chose him to fulfil his mission, and after that he preached to the servants of Allah, and declared the orders of Allah for them, he (Allah) summoned (took his soul) him before himself. Our family are his guardians, his executors, his heirs. We were more deserving to inherit his position than anyone else, but our tribe stole this right from us and allocated it to themselves, and inevitably we yield to it for the protection of the unity and tranquillity of the people. This was all while that we are more deserving to this position than those who have taken the reins of the affairs. Now I send my courier with this letter to you, I summon you to the book of Allah and the Sunnah of his Prophet, because currently the Sunnah is completely eliminated and heresy is alive. If you listen to my words, I will guide you to the way of happiness and prosperity.”²

Imam sent some of copies of the letter with his servant Suleiman Abu-Razin to persons like: Malik ibn Masma Bekri, Ahnaf ibn Qais, Mondhar ibn Jarood, Masud ibn Amro, Qais ibn Heitham, Amr ibn Obayd ibn Moammam and Yazid ibn Masud Nahsheli, and among them no one had a positive reply for the Imam but Ahnaf ibn Qais and Yazid ibn Masud. Mondhar ibn Jarood handed over the Messenger of Imam to Ibn Ziad who was the governor of Basra at that time, and he hanged him (the Messenger of Imam). That night he left Kufa.³ The daughter of Mondhar was the wife of Ibn Ziad and Mondhar claimed that he did this because of the fear that this courier may be from the

1. **Tarikh Al-Tabari** 6:224; **Hayat imam Husayn ('a)** 2:348.

2. **Tarikh Al-Tabari** 6:266; **A'ayan Al-Shi'ah** 1:590; **Al-Muqram**, **Maqtal Al-Husayn** p. 159-160.

3. **A'ayan Al-Shi'ah** 1:590; **Bihar Al-Anwar** 44:339.

spies of Ibn Ziad, and that he wanted to become aware of the aims and purposes of Mondhar.

The reply of Ahnaf ibn Qais

He was one of the heads and elders of Basra that wrote a letter to Imam and in his letter he only contented with mentioning this noble verse and didn't write anything else:

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ﴾¹

*"Have patience, the promise of Allah is true. Don't let the unfaithful people force you to become light-minded."*²

This reply indicates the level of his weakness and frailty in front of the oppression and crimes of the government of the time.

The reply of Yazid ibn Masud Nahsheli

Yazid Ibn Masud Nahsheli, the head of the tribes, responded to the Imam in a positive way, and by the inspiration from his beliefs and ideals, he hurried to help Imam Husayn, by assembling a large group. He summoned his supporting tribes like: Bani Tamim, Bani Handhalah and Bani Sa'd by delivering a speech in which he said:

"O, people! Mu'awia has been annihilated! He was despised and his death was despised too, be aware! Now, by his death, the pillars of oppression and injustice have become broken. He ordered an allegiance that he thought he had made solid, but he won't reach his goal. He tried, but by Allah, he was defeated, he consulted, but he didn't enjoy its fruition, and now the alcoholic, drunken Yazid who is the head of the felons has risen and claims leadership of the Muslims without their satisfaction, without any necessary knowledge and insight and without being aware of the truth. I truly swear by the great Allah that the virtue and reward of fighting Yazid, is higher and greater than fighting the polytheists. O, people! Now Husayn, the son of Ali, the grandchild of the Messenger of Allah (s), who has high nobility, a deep insight, indescribable virtues and boundless

1. *Surat Al-Rum, 30:60.*

2. *Sirat A'alam Al-Nubala 3:300.*

knowledge, a bright record, age, experience, efficiency and a close relationship with the Messenger of Allah (s), is more deserving to caliphate. He is kind with children and maintains respect and beneficence for his elders. He is a very pleasant and decent leader for people, Allah has pronounced an ultimatum by him to the people, and sent his advice to people through him. Now do not try to prevent the shining of the luminous brightness of truth (Allah) and do not pace in the false way... by Allah! If one of you neglects and does not help that great man, the exalted Allah, will cause hatred in his family and his generation, and will make his tribe fruitless. Now, before all of you, I will wear the cloaks of war... O, people! Whoever is not killed in the way of Allah, will inevitably die, and whoever avoids this honourable death will never be safe from death, I wish Allah inspires you and you answer me in a proper way.”

When the words of Nahsheli finished, each one of the heads and elders of tribes rose and declared their full support to him, and the letter writing of Nahsheli to the Imam is because of the honour, the nobility and freedom of that great man, it is written in his letter:

“And so; our Imam! I received your animating letter; I understood what you have recommended to me and what you have summoned me to do, with all of my essence. You have invited me to a big reward by obeying you and by helping you; in fact Allah never leaves the earth without a guide that shows the way of salvation and honour.

You! Are the reason of Allah and his divine deposit on his earth, You are from the tree of Ahmad that the holy soul of the Messenger of Allah (s) is its root and trunk, and you are its branches; now, hurry to your goal, because you will be faced with his best Messenger. Our Imam! I have tamed the tribe of Bani Tamim for you. After receiving your letter; they are so eager to obey you. Like thirsty bereaved camels that appeal to water in the day of war, they are thirsty to meet you, I have also tamed the tribe of Sa'd, I have washed the rust off their hearts with divine exhilarating rain in a manner that they are polished and shining.”¹

1. **Al-Lahouf** p. 38; **Bihar Al-Anwar** 44:339; '**Ayan al shi'ah** 1:590.

According to some historians, Imam Abu Abdullah Al-Husayn received the letter of Nahsheli on the tenth day of Muharram after the martyrdom of his companions and his family members, when enemies helplessly besieged him. By reading the letter, Imam ('a) said: "I wish Allah protects you from fear and quenches your thirst on the Resurrection Day, where there will be severe thirst."¹

When Ibn Masud prepared himself to help the Imam, he received the news of the doleful martyrdom of that great Imam. He wailed and groaned and he gave up his life because of much regret and grief.

The attitude of the governor of Kufa

At that time, No'man ibn Bashir was the governor of Kufa and in spite of the fact that he had an 'Uthmanic disposition and nature and was inclined to the Umyyads, he was dissatisfied with the caliphate of Yazid. After the death of Mu'awia, he joined Abdullah ibn 'Umar and started a skirmish and was killed with Ibn Zobair.

Therefore, he didn't take a harsh attitude in front of the activities of Muslim ibn 'Aqil in Kufa, and in that sensitive stage, he only delivered a discourse among people and it seems that he performed it because of removal of blame and pretending to perform his duty as one of the governors as a follower of the government of Sham. In his discourse, he said:

"Servants of Allah! Fear Allah and do not hurry to create sedition and disunion, because, by their actions people become annihilated, blood is shed and properties will be looted. I do not fight with the one who is not fighting me, and I do not impose oppression on the one that is not my enemy; I won't awaken your sleeping ones, and I do not persuade you to sedition and rebellion. I won't punish anyone that has not performed a sin, and I won't punish him by mere accusation and suspicion, unless you reject me, desist from your allegiance and oppose your leader (Yazid), by Allah that there is no Allah but He. I will strike you with the sharp sword, regardless if anyone of you would not help me, but I hope the number of grateful ones will be

1. **Al-Lahouf** p. 38; **Bihar Al-Anwar** 44:339; '**Ayan Al-shi'ah** 1:590.

more than those whose falseness throws them into the abyss of annihilation.”¹

Abdullah ibn Muslim Al-Hadhrami, from the confederates of the Umayyads rose and said: “Governor! The sedition and rebellion of the people of Kufa will not end unless there is war and bloodshed. Your soft-heartedness with your enemy is perceived as the weakness of incapable men.” No’man replied: “It is better for me to be weak and incapable following the way of obedience to Allah, than to be from the rich ones who perform sins.”²

The classification of the partisans of Bani Umayyah

At that time Kufa was observing the supporters of Bani Umayyah and the opponents of the holy household. There were some hypocrites that pretended to obey Amir Mu’minin but were hiding the love and affection of the Umayyads in their hearts. This is what helped them create disunion between the groups of the Shi’ahs of the holy Ahl Al-Bayt and spy for the Umayyad’s government. For example, one of these people was Abdullah Hadhrami who blamed No’man.

He wrote in a letter to Yazid: “And so; Muslim ibn ‘Aqil is in Kufa and the followers of Ali ibn Abi-Talib have sworn allegiance to him. If you want Kufa, send a powerful and quarrelsome man there in order to perform your order and act with your enemies as you act with them, because No’man is a weak man or he is manifesting himself as a weak person.”³

Historians add: “There were letters like this written to Yazid by ‘Umarah ibn ‘Uqbah and ‘Umar ibn Sa’d Abi-Waqas.

The anxiety of Yazid and his consultation with Serjoon

The news from Kufa that indicated the opposition of the people of Kufa with the Umayyad’s government and their allegiance to Imam Husayn (‘a) made Yazid severely anxious.

1. **Tarikh Al-Kamil** 3:267.

2. **Ansab Al-Ashraf** p. 77; **Al-Futuh** 5:75; **Irshad** 2:42; **Al-‘Awalim** 13:182.

3. **Irshad** 2:42; **I‘lam Al-Wara bi-A‘lam Al-Huda** 1:237.

Therefore he summoned Serjoon, the slave of Mu'awia, and said to him: "Husayn, has sent Muslim ibn 'Aqil to Kufa to take the allegiance of people for him, from the other side there is unjust news about the inability of No'man, now, what is your opinion? Who do you think I should appoint in Kufa?" Of course Yazid was not satisfied with Obaydollah Ibn Ziad. Serjoon said: "If Mu'awia was alive and gave you his opinion, would you consider his point of view?"

Yazid said: "Yes."

Serjoon showed the agreement of Mu'awia that was based on the sovereignty of Obaydollah on Kufa and said to Yazid: "This is the opinion of Mu'awia, when he was dying, he ordered you to act according to what he wrote. Therefore, he left the sovereignty of the cities of Basra and Kufa to Obaydollah who was previously the governor of Basra."

Yazid said to Serjoon: "I will do that, and you send the sentence of Obaydollah ibn Ziad to him..." then he summoned Muslim ibn Amr Bahli to send a letter to Obaydollah with him saying: "My followers in Kufa have informed me that Muslim ibn 'Aqil has assembled people in that land and decides to disturb the unification of Muslims. As soon as you read my letter, go to Kufa and search for Muslim ibn 'Aqil as you would search for a precious pearl, find him and arrest him, shackle his hands and feet, kill him or banish him, and that is all I have to say."¹

Obaydollah on the way to Kufa

The next day, Obaydollah received the letter of Yazid Ibn Mu'awia and he proceeded to Kufa with Muslim ibn Amr Bahli, Shareek ibn A'war Haresi, his slaves and his family.² The people of that land were waiting to visit Imam Husayn ('a), and because most of them were not familiar with Imam Husayn, Ibn Ziad tried to reach Kufa before the arrival of Imam Husayn ('a).

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:437; **Irshad** 2:42; **Sirat A'alam Al-Nubala** 3:201.

2. **I'lam Al-Wara bi-A'lam Al-Huda** 1:437.

He reached Kufa surprisingly while he had hidden the signs and marks of his personality. He had a mask on his face and a black turban on his head. He entered the town, people were welcoming him and were greeting him, and they received him gladly by chanted the slogan: "Welcome to our city! O, the son of the Messenger of Allah (s)!"¹

Ibn Ziad, who was saddened by the joy and happiness of the people, continued his way to the governor's seat. No'man, the governor of the town, was disturbed with this scene and addressed Obaydollah ibn Ziad from the top of the palace while he thought he was the Imam, and said to him: "I swear to Allah! Please leave here, by Allah! I won't trust you to leave my town in your hands, and I am not interested to fight with you."²

Obaydollah became silent and didn't say any word until he became near to the governor's seat and No'man recognized him and opened the door for him, Ibn Ziad sat on the governor's seat and spent the night there, and the people of Kufa spent that night in fear and anticipation while they were stuck between the two difficult political roads.

The attempt of Ibn Ziad for ruling on Kufa

The next day, suddenly, the people of Kufa met Ibn Ziad who had been occupying the governor's seat by the slogan of "the community prayer." He had started discourse between large numbers of people. He gave great promises to the followers, and those in agreement with the existing policy and threatened the opposed party of the government of Yazid and said: "Anyone who disobeys my command and opposes my government will be faced with my curse and my sword."³

After saying this he gave responsibility to the audience to search for the enemies, and threatened those who did not help him in this work

1. *Irshad* 2:43; *I'lam Al-Wara bi-A'lam Al-Huda* 1:438.

2. *Irshad* 2:43; Khawarizmi, *Maqtal Husayn* 1:198; *Rawdhat al w'adin* p. 173.

3. *I'lam Al-Wara bi-A'lam Al-Huda* 1:438; *Maqatil Al-Talibin* p. 97.

with punishment and a decrease in their share of the Bayt Al-mal, and said: "... Whoever brings our opponents back to us will be safe and undisturbed, and if someone does not give us a written report in this ground, he should guarantee that there is no opponent and no traitor that will be treacherous, and anyone who does not satisfy our request, we will not out him under our security and his life and his property is lawful to us. Any chief of a tribe who has a follower against Yazid in his community and does not hand him over, will be hanged on the threshold of his house and the name of that tribe will be eliminated from the book of Bayt Al-mal."¹

Ibn Ziad was well known for his stubbornness and his cruelty among the people of Kufa, and it was natural that his entering this town and his fiery discourse would frighten anyone who opposed his policy. The signs of discouragement, non-cooperation, and fear became apparent in the people of Kufa and in their leaders, so Muslim ibn 'Aqil resorted to a new approach in the process of his movement towards his goal. By moving to the house of Hani ibn Orwah, he disguised his publicity and his activities from others and only his faithful friends were aware of it. At that time, Hani was the head of the tribe of Morad and was from the influential people in Kufa, people respected his words and followed his orders.²

Muslim ibn 'Aqil and the assassination of Ibn Ziad

Muslim ibn 'Aqil was responsible for a great mission, and had an admirable attitude which he had learned from the family of Prophet (s). He had great insight and knowledge about all of the rules and rituals of the society he was living in. Muslim ibn 'Aqil could easily assassinate Ibn Ziad and eliminate him, but he abstained of this because of different causes and motives.

It is narrated that when Shareek ibn A'war resided in the house of Hani ibn Orwah, he was overcome by a severe illness. By hearing the news of the sickness of Shareek, Obaydollah Ibn Ziad came to visit him, Shareek suggested that Muslim assassinate Ibn Ziad and said to

1. **Al Futuh** 5:67; **Irshad** 2:45; **Fusul Al-Muhimmah** p. 197.

2. **Mouroj Al-thahab** 2:89; **I'lam Al-Wara bi-A'lam Al-Huda** 1:348; **Akhbar al Tawal** p. 213.

him: “Muslim! The aim of you and your followers is annihilating this oppressive man, now Allah has made it possible for you. He is coming to visit me, go and hide in the warehouse and he will think that no one is here with me, and then you will come out and kill him. After that go to the governor’s seat and lean to the throne of caliphate, and no one would oppose you.

Muslim understood that Hani was dissatisfied of the killing of Obaydollah in his house, so, he didn’t accept the suggestion of Shareek. Therefore, when Obaydollah went out of the house of Hani, Shareek said with a sigh and regret: “Why didn’t you kill him?”

Muslim said: “I didn’t do this because of two reasons, the first one: the dissatisfaction of Hani from the killing of Obaydollah in his home. The second one: I remembered the words of the Messenger of Allah (s) that said: “Faith is against killing someone by treachery, and a faithful man does not kill someone by treachery.”¹

Treachery to Muslim ibn 'Aqil

Ibn Ziad used all the dishonourable and cowardly ways to bring to an end to the political presence of Muslim Ibn 'Aqil because the presence of Muslim ibn 'Aqil was a serious threat to him. He quickly took action to eliminate Muslim and all of his supporters before the arrival of Imam Husayn to Kufa, and therefore he would be able to defeat the revolution and movement of the Imam. Therefore, by spying on the activities of Muslim and finding his place and the place of his partisans he wove a plot and he succeeded to find the place of shelter of that great man.² This matter was the beginning of the retreat of people and caused them to desist from stability in front of the oppressors.

Obaydollah, the new governor, could arrest Hani ibn Orwah who had given refuge to the Messenger of Husayn (‘a) and who had been cooperating with his policies, thoughts and attitudes. After a long

1. *Akhbar al Tawal* p.187; *Maqatil Al-Talibin* p. 98; *I’lam Al-Wara bi-A’lam Al-Huda* 1:428.

2. *Akhbar al Tawal* p. 187; *al Futuh* 5:69; *I’lam Al-Wara bi-A’lam Al-Huda* 1:440; *Ansab al Ashraf* p. 79; *Manaqib Al-Abi Talib* 4:91.

conversation between Hani and Obaydollah, Obaydollah killed him and ordered his pure body to be thrown from the top of the governor's house while a large number of people crowded to watch. By this act, fear filled the hearts of the people; they refused to help and returned to their homes as though this problem had nothing to do with them.¹

When Muslim was informed of what had happened to Hani and observed the refusal of the great tribe of Mazhaj to help him, he left the place where he was staying with his companions, and his Messenger went to the people and invited them to come and seize the governor's house. The siege of Ibn Ziad restricted him and it became so hard for him, but he could overcome over this problem with cunning deceit and could scatter people away from around of Muslim ibn 'Aqil.²

To be able to difuse the rebels, Ibn Ziad sent his spies between people, they dispersed them by pretending to send them to keep security, tranquillity, preventing blood shed, and threatening them with the army of Sham.

At night, Muslim prayed in the mosque with his supporters. When he left the mosque, he was left alone, and he didn't even have a guide to point him to the way of his destination. People closed the doors of their houses to him when he searched for somewhere to stay the night. He was pacing through the darkness of night. He noticed a woman who seemed to be waiting for someone; he introduced himself to that woman and asked her if it was possible, he spend the night in her house. That woman welcomed him, allowed him to enter and prepared the dinner table for him. Muslim refused to eat. The son of that woman now knew the whereabouts of Muslim, and because ibn Ziad had issued a reward for anyone who informed him where Muslim was located, the woman's son hurried to the palace early next morning and informed Muhammad ibn Ash'ath where Muslim was. As soon as Ibn Ziad received this news, he despatched a great number

1. **Al Futuh** 5:83; **I'lam Al-Wara bi-A'lam Al-Huda** 1:441; **Al-Kamil fi Al-Tarikh** 3:271

2. **I'lam Al-Wara bi-A'lam Al-Huda** 1:44; **Manaqib Al-Abi Talib**, 4:92; **Al-Kamil fi Al-Tarikh** 3:271.

of his soldiers by commandership of Ibn Ash'ath to the place of Muslim. By uproar of the crowd, Muslim understood that the soldiers of the enemy were searching for him. The army of the enemy entered the house to arrest him. Muslim drew the sword from its casing and expelled them of house. Again, they returned and wrestled with Muslim. Muslim attacked them and after that his body was covered with wounds, the crowd besieged him and a man thrust a spear from behind him and he fell to the ground. They arrested him and mounted him on a mule; Ibn Ash'ath took his weapon and his sword and took him to the governor's house.

When he arrived where Ibn Ziad was, he didn't greet him. There was a long conversation between them and Muslim Ibn 'Aqil. He was speaking with assurance and tranquillity and was giving strong reasons. He made Ibn Ziad feel weak and the veins on his neck became embossed and he became angry and swore at Ali, Hasan, and Husayn. Then he ordered his officials to take Muslim onto the elevation of the governor's house where they killed him and from where they threw his lifeless body to the ground, after which they dragged his dead body through the alleys and streets of Kufa and then hanged him beside Hani ibn Orwah. The people of Kufa were observing this scene like those who had no information about the matter of Muslim!

Muslim had wanted Muhammad ibn Ash'ath to write on his behalf to Imam Husayn and inform him about what was happening in Kufa. He also wanted to advise him to refuse to come to that land. Ibn Ash'ath promised that he would write to Imam Husayn, but he did not fulfil his promise.¹

5. Fifth discussion: Imam's movement to Iraq

Now let us discuss the topic of Makkah to follow the movement of the caravan of Abu Abdullah Al-Husayn to Karbala.

According to historians, Muslim ibn 'Aqil, may he rest in peace, started his insurrection on Tuesday, the eighth day of Dhul Hijja of

1. **Al Futuh** 5:88; **Maqatil Al-Talibin** p. 92; **I'lam Al-Wara bi-A'lam Al-Huda** 1:442; **Tarikh Al-Tabari** 4:32.

the year 60, and he suffered martyrdom on the Wednesday, the ninth day of the same month, on the day of 'Arafah. The day that the Imam Husayn left Makkah to head to Iraq is the same day that Muslim Ibn 'Aqil appeared publicly in Kufa. After he stayed in Makkah for the remainder of the month of Sha'ban, Ramadan, Shawal and Dhul qa'dah and eight days passed from Dhul Hujja of the year 60, exactly the same day of the insurrection of Muslim ibn 'Aqil, the day of Tarwiah, and in the time of his residence in Makkah, few people from Hijaz and Basra joined his family and his followers.

When Imam Husayn decided to proceed to Iraq, he performed Omra as he walked around the Ka'ba and performed the walk between Safa and Marwah. He was not able to complete Hajj because he feared that he might be arrested in Makkah and be sent to Yazid Ibn Mu'awia, and therefore finishing the Hajj completely was impossible. Therefore, Imam started his movement with his family members, his children and his followers, and yet, until that time he had not received the news of the martyrdom of Muslim ibn 'Aqil.¹

Why did Imam Husayn ('a) choose Iraq for emigration?

In spite of the fact that there are analyses and investigations about the conditions of the society of Kufa and the negativisms that most of them have been predicted by analysts without any certainty and any resolution, we believe that the holy soul of Abu Abdullah al Husayn ('a) selected to emigrate to Iraq for the reasons and motives, as follows:

1. The divine duty about eradicating oppression and injustice and performing the "ordering to good and prohibiting from the unlawful" includes all Muslims, but we did not encounter in one of the historical texts with a subject that indicates one of the Islamic countries except Iraq had taken action for encountering with the government of Bani-Umayyah, from the time of their appearance in the political arena till their decline.
2. Imam Husayn ('a) started his revolution only for encountering oppression and injustice when it was requested from him to swear

1. **Irshad** 2:67.

allegiance to Yazid. He did not declare Yazid as an oppressor at that time in order to keep the Islamic mission alive. Imam Husayn's refusal to swear allegiance to Yazid lasted a lot longer than we are usually reminded of, he did not start an uprising directly after Yazid's request.

There is no historical text that indicates any of the Muslim nations of the world had replied positively to the voice of Imam Husayn and his movement except the people of Iraq. But the many invitations and the insistences that were addressing Imam from the people of that land indicates their friendship, their loyalty and their preparation for supporting the insurrection and movement of that great Imam and their combating the corrupted government of Umayyad.

3. Imam Husayn was not able to choose a land other than Iraq, because the rest of the lands were either in agreement with the tendencies and policies of the Umayyads or they had submitted and were defeated and had not the readiness to respond to the movement of Husayn. And also we know that most of the nations of the Islamic world, at that time, were pagan or had newly converted to Islam or they were non-Arabs that coexistence and convergence with them was initially hard work and therefore it might end in the corruption of revolution and the attempts of Imam.

4. The city of Kufa consisted of the faithful and decent people who were trained in the school of Imam Ali ('a), and they were forming the human organization of the lovers of the holy Ahl Al-Bayt. Imam Husayn knew that he would be killed, therefore by his insurrection he wanted his blood to be shed for a good reason, as his aim was planting his faith deep in the heart of people and strengthening the roots of loyalty to the holy Ahl Al-Bayt. Iraq was the most suitable land of this aim, and after the martyrdom of Imam, movements and rebellion rapidly appeared, and in the next years, the country of Iraq, changed to a wide organization and centre for spreading the Islamic principles and foundations and the virtues of the holy Ahl Al-Bayt to the whole of the Islamic world.

5. If Imam Husayn had selected a country other than Iraq, this act may have had negative repercussions, because the malevolent people and enemies of Islam and the holy Ahl Al-Bayt reckoned it a source of disdain and disgrace to reduce the rank and position of the Imam

and also the value of his great aims, and explained and interpreted his going to another land as escaping from certain encounter. While the aim of the Imam was reviving the process of the movement of the mission and the great moral virtues, and provoking the spirit of fighting and rebellion in front of the oppressors and injustice. If we suppose that Imam had chosen another land, the cruelty of the ruling government of Umayyad would have seized him, and eliminated him without him being able to fulfil the aims of his message.

6. Since the people of Iraq were always struggling with the Umayyads, it seemed the perfect time and environment for spreading the revolutionary movement of Al-Husayn and his thoughts. From here, Bani Umayyah was disgraced, and their shameful acts that took place under the name of religion were revealed. As the sentimental tendencies of the Iraqi people was one of the causes and motives of continuation of blazing the Husayn movement and its messages that are also apparent now.

There may be other reasons that we do not know of, especially that we see that Imam Husayn was fully aware of the result of his collision with Bani Umayyah, and he knew and was also aware from the quality of the structure of the society which he was entering with his extraordinary political insight. Furthermore, many people offered him advice. In addition to this the Imam is infallible from verbal and emotional mistakes. So the Imam's choice of Iraq as the starting point for his great uprising was a decision based on experience and intense planning. Although the horrific crime was a result of the deception of the people and leaving their Imam, this shame will stay with them in this world and in the hereafter.

The words of Imam when he was leaving Makkah

When Imam Husayn decided to leave Makkah and go to Iraq, he said words some of which are declared for those who loved him and some words blaming those who wanted to prevent him from going to Iraq. The words of Imam addressed generally most of the people:

1. Abdullah ibn Abbas has narrated about the movement of Imam to Iraq from the Imam himself: "I swear by Allah! My enemies won't leave me alone till they shed my blood, and when they do this, Allah

will give control to an executor over them to lead them to such a horrible state that they will be as worthless as old women's cloaks.”¹

2. When Muhammad Hanafiyyah was in Madinah, he became aware of the decision of Imam to go to Iraq, so he proceeded to Makkah and arrived there that night. The next day Imam decided to move, he entered Makkah and immediately visited his brother and offered in his presence: “Brother! You are well informed that the people of Kufa were treacherous to your father and your brother. I fear that your fate will be as their fate; if you decide to stay in Makkah, you will be the most honourable of people to the Harem and you will be under security more than others.”

Imam replied: “I fear that Yazid Ibn Mu'awia assassinates me and therefore by shedding my blood, the respect of this house becomes violated.”

Muhammad offered: “If you fear this matter, go to Yemen or some remote land or a desert to have more security and no one can find you.”

Imam said: “I will think about what you said.”

In the morning, Muhammad Hanafiyyah became aware that Imam was proceeding to Iraq, he was performing ablutions, he began to cry and hurriedly went towards Imam. He kept the rein of his camel and said: “Didn't you promise that you would think about my suggestion?”

Imam (‘a) said: “That's true, but when you went I saw the Messenger of Allah (s) in my dreams he said to me: “Husayn! Go the way that you intend, because the will of Allah has decided to see you killed by the enemy.”

Muhammad said: “What is your explanation about these women and children that you are taking with you to that land in this situation?”

Imam (‘a) replied: “Allah has requested to see them captured as slaves by the enemies too.”²

1. **Kamil fi Al-Tarikh** 4:39.

2. **Al-Lahouf** p. 27; **Bihar Al-Anwar** 44:364; **'Ayan Al-Shi'ah** 1:592.

Of course, in an Arabic and Islamic society it is not very surprising about Imam Husayn to take his family with himself, because Arabs took their families with them into battles, and also the great Prophet was doing this act in his Qazwabs (wars against infidels), he was creating graves for his wives and then took them by himself. But in the case of the holy soul of Al-Husayn (‘a), taking his family with himself was a way of declaring an ultimatum for Muslims to help him, and therefore, it meant that if they are the lovers of Husayn and want to help him and defend him, now that he is among his family, he is more deserving of help, and even if they were his opponents, his women and his children that are the children of the Messenger of Allah (s) have not committed any sin, while the claim of Umayyads was only the dispute over the caliphate.

3. According to historians, when Imam Husayn decided to go out from Makkah, he delivered a speech as follows:

“O, companions! Death and leaving this transient world is, for Adam’s children, like a necklace that is hanging around the neck of a young girl. As much as Jacob was eager to meet his Joseph, I am eager to visit my grandfather too. There is a place chosen for my sacrifice and I will go to it. It seems that I am observing with my own eye that the fierce wolves of the desert of “Nawawis” and “Karbala” are tearing my body and fill their hungry stomachs and their empty plates; there is no escape from the script of divine destiny. The satisfaction of the kind Allah is the our satisfaction, as we are the family of the divine message, we will be patient in front of his trials and surely he will grant us the great reward of the patient ones. There will never be a separation between the Messenger of Allah (s) and his pieces of body, all of them will be in the eternal paradise, his eye (the Messenger of Allah (s)) will lighten up, and his promise and his glad tidings will materialize because of them. Each one of you that is ready to give his blood in the way of our great ideal, I ask from him to prepare his soul for meeting Allah in the tray of sincerity, he can select our accompaniment, because tomorrow morning I will move to Iraq by the will of Allah.”¹

1. **Kashif al -Ghummah** 2:204; **Ihqaq al Haq** 2:598.

In these words, Imam explained his decision about not accepting to swear allegiance to Yazid in order to perform the divine duty, and described the cause of leaving Makkah. He informed them of the fate that was waiting for him and all of his family members, he summoned those who had submitted to him, to his assembly, and openly said that the satisfaction of Allah is in the satisfaction of the family of the Messenger of Allah (s).

The summarization of the insurrection in a letter

Imam Husayn, as a religious, wise leader and as a great generous and revolutionary person who started a movement in the way of belief and ideals decided by foresight and policy to leave Makkah to go to Iraq. He explained a great deal of the aims, causes and motives of his movement in this respect and its news reached all over the world.

In a letter to Bani Hashem, Imam (‘a) summoned them to use the last obtained opportunity to help the religion of Islam and the divine values and principles to shine in the sky of excessive generosity and selflessness in this world. To keep a good name and memory as the symbol of truth and justice and grace for obtaining the most eminent ranks of paradise in the other world. After the memory and name of Allah, it is written in this letter: “From Husayn ibn Ali to his brother Muhammad Hanafiyyah and others of Bani Hashem: Whoever of you that joins me in this way, he will definitely die in the way of martyrdom, and whoever that do not choose to accompany me, he will never obtain honour and victory.”¹

When Bani Hashem received the letter from the Imam in Madinah, a group of them proceeded to join that Imam and obtain the grace and victory of martyrdom under the control of the grandson of the great Messenger (s).

Enemy, searching for Imam (‘a)

Imam Husayn was not very far from Makkah when a group of the officials of the enemy pursued him by the command of Amr ibn Sa'id, and the commandership of Yahya ibn Sa'id, to prevent him from

1. **Manaqib Al-Abi Talib** 4:76; **Dalal Al-Imamah** p. 77; **Basair al darajat** p. 481.

continuing the journey. In the middle of the way, there were struggles and escapes and each of them defended himself, they fought with tormentors and Imam and his companions showed strong stability in front of them.”¹

In Tan’iim²

The caravan of Husayn continued the journey without changing direction. In their direction, in the region of Tan’iim, they were faced with a caravan that was carrying gifts from Yemen to Sham for Yazid Ibn Mu'awia. Imam Husayn (‘a) rented some camels from the chiefs of the caravan for his companions and for luggage, and said to the owners of the camels: any one of you that likes to accompany us to Iraq, we will pay the rent of his camel to him till we reach it, and he will be enjoying our beneficence and our good nature on this journey, and anyone who wants to separate from us in the middle of the way, we will pay him rent for the distance he has travelled with us.

Therefore some of the group continued with the Imam.³

In the area of Saffah

Imam continued on his way until he reached the area of “Saffah.” There he encountered a poet named Farazdaq. Imam asked him about the condition of the people of Kufa, Farazdaq said: “The hearts of people are with you, however their swords are with Bani Umayyah and their destinies are in the hand of Allah.”

Imam said: “Farazdaq! You said right, power is in the hand of Allah, every time he has a new mission, if the events are according to our desire, we will give thanks to Allah for his riches and he will be our help when we offer him praise and thanks. If the events prevented us to obtain our aims, the one who has a true mind and has concern and virtue, he will not deviate from the true direction.”

1. **Irshad** 2:68.

2. A area in Makkah where the Hujaaj perform Ihram.

3. **Irshad** 2:68.

Imam continued his way with resolution and will and the words of Farazdaq about people leaving him and their siding with the Umayyads didn't make him give up the idea about his decision.

The letter of Imam to the people of Kufa

When Imam Husayn ('a) reached "Hajer" in the area of Batn Dhe Al Ramah, which was one of the halting places of pilgrims that enter from the desert, he wrote a letter to his Shi'ahs in Kufa to inform them of his arrival while he had not yet received the news of the martyrdom of Muslim ibn 'Aqil.

The context of the letter is as follows:

"In the name of Allah, the beneficent, the merciful

From Husayn ibn Ali to his faithful and Muslim brothers: greetings to you!

I praise the unique Allah before you there is no Allah but He.

I have received the letter of Muslim ibn 'Aqil and I became informed of your attitude to the truth and the assembling of your chiefs and elders for helping us and requesting our stolen rights. I ask from the great Allah to make the end of our journey a good end, and grant you the greatest reward in this direction. I proceeded towards you on Tuesday, the eighth of Dhul Hujja, the day of Tarwiyah, you put down your work rapidly when my messenger arrived to you. I will also come to you in the near future. I wish you the blessing and mercy of Allah." Imam sent the letter by Qais ibn Mosahhar Saydawi to Kufa.

The felonious actions of Umayyads

The news of Imam's movement towards Kufa spread amongst the people, and therefore, the situation of the Umayyads was disturbed. The leaders felt fear and were frightened and saw themselves in a tight situation, and the travellers that were arriving at the city were spreading the news of Husayn, the great revolutionist. The news finally reached Obaydollah ibn Ziad, he mobilized his forces and soldiers and drew a plot to block the road in the path of Imam Husayn ('a) and prevent him from arriving at Kufa. Therefore, he appointed Husayn ibn Nomayr Tamimi to do this. Husayn selected a

strategic region to be predominant over the direction of Imam's movement, therefore, he landed in the region of Qadesiyah and that was the place of his commandership.

Arresting and martyrdom of Qais ibn Mosahhar

Qais ibn Mosahhar Saidawi took the letter from the Imam to Kufa. When he reached to Qadesiyah, Husayn ibn Nomayr arrested him and sent him to Obaydollah. Obaydollah said to Qais: "You must go on the pulpit and abuse the liar Husayn Ibn Ali." Qais went on the pulpit, praised Allah and then stated: "People! Husayn ibn Ali is the best creature of Allah, he is the son of Fatimah, the daughter of the great Messenger and I am his Messenger to you, now reply to him with a positive answer." Then, he cursed Obaydollah ibn Ziad and his father and asked forgiveness from Allah for Ali ibn Abi Taleb and sent blessings to him. After these words, Obaydollah ordered him to be thrown down from the top of the governor's house. Officials threw the pure body of Qais down and tore him to pieces.

It is narrated that, Qais ibn Mosahhar was thrown down with his hands cuffed together, and his bones were broken, and with the last breath of life left, a man named Abdul Malik ibn Omayr Lakhami arrived and beheaded him, when asked why he did this, he replied: "I wanted to relieve his pain and let him rest."¹

Along with Zuhair ibn Al-Qein

The caravan of Imam arrived in a region named "Zarood" and hesitated there for a few hours. Zuhair ibn Al-Qein Bajali, who was from the supporters of 'Uthman, had just performed his pilgrimage to Makkah that year, arrived near them. The caravan of Zuhair was moving at the same pace as the caravan of the Imam, but from fear of gathering with the Imam, this caravan avoided stopping in the same place of Imam, but it inevitably landed near the caravan of Al-Husayn. Imam sent someone to Zuhair to summon him, when the messenger of Imam entered on Zuhair, he was eating with his companions. The messenger relayed the message from the Imam to Zuhair; his companions became frightened and threw down their

1. **Irshad** 2:71; **Tarikh Al-Tabari** 4:300; **Al-Kamil fi Al-Tarikh** 4:43.

morsels and became completely silent. The wife of Zuhair said: "Praise to Allah, the son of the daughter of the Prophet sends someone to you but you refrain from going to him? Now, you should go to that honourable man and listen to his words and then return."

Zuhair went to Imam Husayn, soon he returned to his caravan with a happy cheerful face and ordered to take off his tent and transfer his equipment, his luggage and his mount to the caravan of Imam Husayn ('a), and then he said to his wife: "From now on you will be divorced, you can return to your family", and he said to his companions: "Any one of you who likes to accompany me, he can come with me, otherwise this is our last meeting and now I want to tell you something that I want you to listen to:

Once upon a time, we took part in a maritime war and Allah granted us victory and conquest and we obtained some riches. Salman Farsi, may Allah grant him his mercy, said to us: "Are you really very happy because of the victory and conquest and the spoils that you have obtained?"

We replied: "Yes."

He said: "If you see the master of the youth of the family of the great Messenger, you will be happier than the conquest and spoils that you have obtained today. Yes, now it is the same day and I credit you to Allah.""

It is said: I swear by Allah! Zuhair, may Allah grant him his mercy, was continuously under the command of Imam Husayn until he attained to the grace of martyrdom.¹

Imam's awareness from the breaching of promise of the people

The city of Kufa was full of tension and the signs of serious retreating were manifesting. The balance of the power was in the interest of the Umayyad rulers, and the weakness and break up have been planted into the organizations of the opposite front and incidents of homicide, spying and bribery had increased.

1. **Al-Kamil fi Al-Tarikh** 3:177; **Irshad** 2:72-73; **Akhbar Al-Tiwal** p. 246.

Therefore, the opposite front broke up, those who had sworn allegiance violated their treaty, Muslim ibn 'Aqil, Hani ibn Orwah and Qais ibn Mosahhar Saydawi suffered martyrdom and Mokhtar Ibn Abi-Obaydah Thaqafi was imprisoned and the condition of Kufa returned its original state.

Imam Husayn continued his journey and he still had not received any news and information on the events happening in Kufa. Therefore, Imam sent Abdullah ibn Yaghtar to Muslim to declare the situation for him clearly. Abdullah ibn Yaqtar became aware of the failure of the revolution of Muslim ibn 'Aqil and his martyrdom. On his way, in an area named "Sa'labiyyah." The second Messenger of the Imam was arrested also by the soldiers of Husayn and was transferred to Obaydollah; this Messenger was like the first Messenger of Husayn in stability, resistance, intrepidity and sincerity.

Imam Husayn received the news of the arresting and martyrdom of his Messenger, in a region named "Zabalah," and once again the news of serious breaching of promise became apparent. Imam felt solitude from the breaching of promise of the people. Therefore, he delivered a speech among his companions and his family members to inform them of the current events and show them the facts in order that they decide what they wanted to do, he said to them:

"In the name of Allah, the Compassionate, the Merciful.

Now we have received the painful tragic news of the martyrdom of Muslim ibn Aqeel, Hani ibn Orwah and Abdullah Yaqtar, in fact, our followers have all been stopped from helping us, now each of you can return to his house and I will retract my allegiance from you."

People scattered from the side of Imam and there remained only those who had accompanied Imam from Madinah and the few people that who had joined him on the path. What caused Imam to do this act was the presence of a group of Arabs among the companions of the Imam. Imam wanted to inform them of the situation that they were approaching that they would be aware of their destiny.¹ Before dawn,

1. **Irshad** 2:75-76; **'Ayan al shi'ah** 1:595; **Al-Bidayah wa'l-Nihayah** 8:182.

Imam commanded his companions to take much water, and continue on the way.

The encountering of Imam with Horr

Imam Husayn was moving along with the remainder of his faithful companions, his family members and his cousins, suddenly in the middle of the road they noticed a black object approaching them from a far distance. Some supposed it is the blackness of palm trees, but this was not the blackness of palm trees, this was the blackness of an army that was approaching them. Soon, they understood the blackness that was progressing towards them was one thousand soldiers of Ibn Ziad that were coming to this land by the command of Ibn Ziad and commandership of Horr ibn Yazid Riyahi to block the path of Imam Husayn and take him to their desired direction. When the army came near the caravan of Al-Husayn, Imam asked them: "What is the reason of your coming here?"

Horr replied: "We are sent on duty to accompany you and not to leave you until we land in a dry desert without any water, any grass and any fences, or you submit to the government of Yazid and Obaydollah ibn Ziad."¹

There was a long conversation and dispute between them and they did not reach a conclusion that was to the satisfaction of the two parties. Horr did not allow to Imam Husayn to return to Hejaz or continue his journey to Kufa, and Imam Husayn refrained from yielding to Yazid and Ibn Ziad.²

Among the words that Imam Husayn said to them was this passage:

"People! I was sent letters from you by your Messenger who brought me here, you had written in them: come to us, we do not have a leader, maybe Allah will guide us to truth and guidance, by your presence." If you are faithful to those you have written, now I am before you. Make a promise to me that will assure me of your faith,

1. **Al-Bidayah wa'l-Nihayah** 8:186; **Bihar Al-Anwar** 44:375; **Tarikh Al-Tabari** 5:305; **Maqtal Al-Khawarizmi** 1:229.

2. **Al-Bidayah wa'l-Nihayah** 8:186; **Bihar Al-Anwar** 44:375; **Tarikh Al-Tabari** 5:305; **Maqtal Al-Khawarizmi** 1:229.

and if you are not eager to do this and are dissatisfied with my arrival, I will return to the place that I have come from.”

All of them were silent no one said even a word. It was the time for prayer, Imam (‘a) said to Horr: “Do you pray with your own companions?”

Horr said: “No, you start the prayer and we will follow you”, then Imam Husayn said prayer with them.¹

After the end of afternoon prayer, Imam addressed them:

“If you fear Allah and leave the right to the faithful ones, Allah will be even more satisfied with you. We are the family of the great Messenger and we are more deserving to caliphate than the claimants that have taken what is not entitled to them and impose oppression and injustice on you. If you are dissatisfied of our arrival and you are not familiar with our right, and now your attitude is different from what you have written in your letters that your Messengers had given to me, I will return and leave you.”²

Horr said: “I swear by Allah! I am unaware of the letters and Messengers that you speak of.”

Imam said to one of his companions: “O, 'Uqbah ibn Sam'an, open saddle bags of their letters, the man took out two saddle bags full of letters and threw them on the ground.”

Horr said to Imam: “We are not from those who have written letters to you, we are ordered only not to leave you when we find you, and take you before Obaydollah ibn Ziad.”

Imam Husayn said to him: “Death is nearer to you.”

Then he faced his companions and said: “Rise and mount your horses.” They mounted and waited till their women mounted too. Then, Imam said to his companions: “Move.” When they moved, the soldiers of Horr prevented them. Imam (‘a) said: “Horr! I wish your mother mourns for you, what is your intention?”

1. **Maqtal Al-Khawarizmi** 1:596; **Al-Futuh** 5:85; **Irshad** 2:79.

2. **Al-Futuh** 5:87; **Tarikh Al-Tabari** 3:206; **Maqtal Al-Khawarizmi**, 1:332.

Horr stated: “If one of the Arabs had said this word to me except you and with the condition like you, I would remember his mother and I wouldn’t fear what will happen, but by Allah! There is no remedy for me except to remember your mother (Zahra) with the best name.”¹

The Promised Land

The news of Imam’s advance to Kufa made Ibn Ziad and his partisans so anxious that they thought of a remedy. Immediately, Ibn Ziad wrote a letter to Horr ibn Yazid Riyahi and asked him to refuse the Imam to advance until the aid army of Bani Umayyah join him, and encounter with Husayn in a region far from Kufa for fear that people may rebel again. Therefore, Ibn Ziad could use the harsh conditions of that region to put Imam under pressure and force him to submit.

The carrier of the letter of Ibn Ziad, because of ignorance and foolishness, defended the order of Ibn Ziad and replied to Yazid obn Mohajer, one of the companions of Al-Husayn (‘a): “By this work, I have obeyed my leader and I have been faithful to my allegiance.” Ibn Mohajer said to him: “This is not as you say, but you have disobeyed your lord, Allah, and obeyed your leader for your annihilation, and you have gained hate for yourself by this act. Your leader is the worst of all leaders. Because Allah said:

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ﴾

*“And we set for them leaders that summon them to the fire of hell and there is no help for them in the day of judgement.”*²

The army of Ibn Ziad prevented the caravan of Husayn (‘a) from the continuation of the direction. In fact these were the soldiers of Horr ibn Yazid who prevented them and persisted forcing the Imam to move to a desert with no vegetation or water.

Before the arrival of the supporting forces, Zuhair ibn Al-Qein insisted excessively on fighting the army of Horr and suggested to Imam Husayn (‘a): “Our Imam! Fighting with them is easier now

1. **Tarikh Al-Tabari** 3:306; **Irshad** 2:80.

2. *Surat Al-Qasas*, 28:41.

than fighting with their back up forces.” But Imam did not accept the idea of Al-Qein, because the army of the enemy had not initiated war with him. This act of Imam indicates his high and great spirit and he did this act because of the greatness of his mission, a mission that he needed to defend and its high values that he aimed to execute among the nation, in spite of the hostility of the people. So, he said: “Never will I be the initiator of the war.”

Imam Husayn landed in Karbala on Thursday, the second day of Muharram of the year 61 of Hijri.¹ Then, Zuhair suggested that the Imam go to a near region that has suitable defensive possibilities, for the reason that if they encounter the enemy, they could fight the army of Bani Umayyah.

Imam (‘a) asked the name of that area, they said: Its name is Karbala. By hearing this word, tears flew from his blessed eyes and he said: “O, Allah! I take refuge from you from sorrow and embarrassment.”

Then he stated: “Yes, this is the land of suffering and calamity, my honourable father passed in this place when he was going to Siffin and I was with him, he stood in this place, they asked him the reason of his hesitation, he said the name of the place and said: “This is the place where the camels rested and here is the place where their blood was shed.” They asked: “Who are they?” My father replied: “The holy Ahl Al-bayt.”²

Then Imam Husayn took a handful of the soil of that place, smelled it and said: “I swear by Allah! This is the same land where Gabriel informed the Messenger of Allah (s) of my killing and Um Salmah informed me of it too.”³

Imam (‘a) ordered the caravan to land on that place and to pitch the tents until the situation becomes clear and he takes the final decision for moving.

1. **Tarikh Al-Tabari** 3:309; **I’lam Al-Wara bi-A’lam Al-Huda** 1:451; **Bihar Al-Anwar** 44:380; **Mu’ajam al Buldan**, 4:444.

2. **Akhbar al Tawal** p. 253. **Majm’a al Zawaid** 9:192; **Hayat Al-Hayawan** 1:60.

3. **Tathkirt Al-Khawas** p. 260; **nasikh Al-Tawrikh** 2:168; **Nafis Al-mahmimh** p. 205; **Yanabi’a Al-mawadah** p. 406.

The entrance of the army of Kufa

Meantime, 'Umar Sa'd left Kufa with a heavy army that some say was thirty thousand people, and others say it was a lot more than this. In another narration, it is said: "Ibn Ziad summoned people to fight Husayn, and threatened to kill and imprison those who had the ability of fighting but did not go out of the town to fight Husayn."

The result of these threats meant the prisons became full of Shi'ahs, some of the people hid, and the followers of the Umayyads, greedy people and profiteers that were gathering, most of the population of Kufa, went to fight Imam Husayn ('a). There is a narration that says the number of fighters was five thousand, this narration is a despatched narration and additionally the ruling conditions in an event like this, do not confirm it, because without the full preparation for facing all necessary probabilities and precautions, no one was able to do this, especially when someone was familiar with the people of Kufa and their fickleness and instability in affairs.¹

The army of Umayyad, by commandership of 'Umar Sa'd, arrived group by group and besieged Imam Husayn, his family and his companions, and made a distance between them and the river of Forat, which was beside the Umayyad army. In short conversations that took place between Imam and Umar Sa'd, Imam made clear his attitude and their attitude and explained about the invitation that people had sent him. He stated all of his reasons to clear up the truth and described their indecent behaviour, their deceitfulness, their breaching of contracts that in them they had promised to help and support him and also explained the necessity of eliminating corruption.

But a felon like Umar Sa'd who was the executive official of corruption, oppression and injustice of the Umayyads, his only care was to execute the orders of Ibn Ziad and take allegiance from Imam for Yazid and kill the Imam, his family members² and his companions

1. **Sirat Al-'Aimmah Al-Ithna 'Ashar** 2:68.

2. **Al-Futuh** 5:97; **Irshad** 2:85; **I'lam Al-Wara bi-A'lam Al-Huda** 1:451; Khawarizmi, **Maqtal Husayn** 1:245; **Al-Bidayah wa'l-Nihayah** 8:189; **Bihar Al-Anwar** 44:284.

without any respect for the family of Prophet. Because as is said in the letter of Ibn Ziad to 'Umar Sa'd, he had the grudge and bitterness for the family of Prophet in his heart, when he said in his letter: "Make a distance between them and water and do not let them drink even a drop of water in order that they succumb from thirst as 'Uthman ibn 'Affan gave up his soul."¹

6. The sixth discussion: What happened in Karbala?

The night of 'Ashura

On the Thursday afternoon of the ninth day of Muharram, 'Umar Sa'd decided to fight Husayn. Shemr went forward until he was beside the companions of Husayn ('a). He cried: "Where are our nephews?" His aim was Abbas, Ja'far, Abdullah, and 'Uthman, the sons of Ali ('a). These great men did not reply to him. Imam Husayn ('a) said: "Although he is a lewd person, reply to him because of his relationship to you."

Imam Husayn stated this word for the credit of their mother, Umm Al-Banin, she was from the tribe of Kalab and Shemr was also from that tribe.

These great men said to Shemr: "What do you want?" He said: "You are my nephews and you will be secure, don't let yourselves to be killed with your brother and obey Yazid." They replied: "The curse of Allah on you, do you give us security, and the son of the Messenger of Allah is not secure?"

Abbas ibn Amir Al-Mu'minin yelled at Shemr and said: "O, the enemy of Allah! May your hand be broken and curse on your message of security, do you want us to leave our brother and our master, Husayn, the son of Fatimah and obey the cursed ones and their children?"

Then 'Umar Sa'd ordered the soldiers and said: "O, Army of Allah! Mount on your horses, now I give you glad tidings for paradise." The soldiers mounted, and after the afternoon prayer, 'Umar Sa'd started his movement towards Imam Husayn and his soldiers. Imam was sat

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:452.

in front of his tents and leaned on his sword, his head was on his blessed knee and he fell into a light sleep. Suddenly his sister, Zainab approached him after hearing the uproar of the army and said: "Brother! Don't you hear the uproar of the enemy's army who are coming closer to us?"

Imam raised his head and said: "Now I saw in my dreams the Messenger of Allah and he said to me: 'You will come to us.'"

On hearing this sentence, Zainab slapped her hand against her face and cried. Imam Husayn said to her: "O, sister! There is no sadness, do not cry, may Allah reward you!"

Abbas said to the Imam: "Brother! The army of the enemy is coming." Imam rose and said to him: "My brother, Abbas! Mount and go to the enemy and say to them: what do you want? And ask them: what is your reason for coming here?"

Abbas went towards them along with twenty riders, among them were Zuhair ibn Qein and Habib ibn Mazaher. He gave them the Imam's message, they replied: "It is commanded by Amir to take from you the acceptance of his government, and if you do not accept it we will fight you."

Abbas said: "Do not hurry until I come back to Abu Abdullah and present him your suggestion." They hesitated; Abbas came back to Imam and informed him of the matter. In the meantime, the companions of the Imam were continuously preaching to the army of the enemy and were discouraging them from fighting Husayn.

When Abbas presented the suggestion of the enemy to Imam, Imam said to him:

"Brother! Go back to them and if you succeed, take a break from them and postpone their work until tomorrow and prevent them from attacking the tents tonight, so, we can say prayer for our Lord tonight and suggest to them that they also pray and ask forgiveness. Because Allah knows well to what extent I love to pray, to read the Qur'an, to praise him and ask forgiveness from him."

Abbas returned and pronounced his request of them, Ibn Sa'd didn't say anything, Amr ibn Hajjaj Zobaidi said: "Praise to Allah! I swear by Allah! If they were Turk and Deilam, and requested of us such a

thing, we would reply to them with a positive answer, but they are the family of the Prophet.” Qeis ibn Ash’ath ibn Qeis said to him: “Give them a positive answer! Tomorrow they will fight you certainly.” Therefore, they accepted their request.

By night, Husayn (‘a) assembled his companions. Imam Zain Al-Abedin says: “I went beside my father in order to hear what he was saying to them. I was sick at that time. I heard my father saying to his companions: “I praise Allah with the best manner and I worship him when I am in tranquillity, in pain and in suffering, O, Allah! I praise you for you gave us greatness because of Prophethood, taught us Qur'an, acquainted us with our religion and our custom, granted us an ear that hears the truth, an eye that sees the truth and granted us a white heart, and placed us among the ones who appreciate and thank you.

But then, I do not know any companions better than my own companions and any family more faithful than my own family, I wish Allah grant all of you great rewards. Be aware! I suppose, tomorrow, the enemy will start fighting us, now, I allow all of you to return, I take back my allegiance from you, use the darkness of the night and each of you take the hand of one of the men of my family and scatter in the darkness of this night, and leave me alone with this people, because they only want me.”

His brothers, his children, his nephews, and the children of Abdullah bn Ja’far, said to him: “Our Imam! Why would we do this act? Do you think we expect to live after you die? We never wish to; Allah wrote this destiny for us.” At the beginning, his brother, Abbas ibn Amir Al-Mu'minin began these words and after him, another group followed him and said words like his words.

Then Imam looked at the sons of 'Aqil and said: “The martyrdom of Muslim is enough for you, I allow you to go.”

They said: “Praise be to Allah! In this case, what will people say to us, and what should we reply to them? Should we say that we abstained from helping our master, and our cousins who were our best relatives, and we didn’t take part with them in the war, we didn’t use even an arrow, a spear or a sword, we are unaware of their situation and we don’t know what has happened to them? By Allah! We will never do such an act, but we will sacrifice our soul, our property, our

women and our children for you, and we will fight under your command until the end, and we wish Allah does not grant us life after you.”

Then Muslim ibn 'Usajah rose and said: “Our Imam! Now that the enemy has surrounded you, should we abandon you? What excuses do we have to apologize in front of Allah for not giving you your right, in the sight of Allah? May Allah never allow me to live such a day that I do this. I will fight the enemy until I break my spear in their chests and until the handle of the sword is in my hand. I will take complete vengeance on them, and if I lost my weapons when fighting them, I will stone them and I will not leave you until the time of death.”

Then Sa'id ibn Abdullah Hanafi rose and said: “Our dear lord! By Allah! Never will we leave you alone in order that Allah observes that we have kept the heir of the Messenger of Allah. By Allah! If I conclude that I will be killed in your way and then I will be alive, and after that they will burn me in the fire and pour the bits of my ashes on the air and do this act seventy times, I won't separate from you until I sacrifice my life for you, but alas! I will be killed one day and after my being killed I will obtain divine immortal prosperity.”

After these two great men Zuhair ibn Qein rose and said: Our Imam! I am eager to be killed in your way one thousand times and I will take a rod in my own back instead of your youth, your brothers, your children and your family members.”¹

Other companions of Abu Abdullah said words like these and said: “Our master! Our life be sacrificed for you, we will banish from your holy soul the arrows, the swords and the spears of enemy with our hands and our face, and whenever we attain the grace of martyrdom in front of you, in fact we have been faithful to our treaty and our contract with Allah and we have been done our duty.”

Imam Husayn (‘a) commanded to his companions to bring their tents closer to each other and drive the ropes of their tents in each other and be present in front of the tents in order to face the enemy from one

1. **Al-Irshad** 2:93.

front, in a manner that the tents be set in their three sides and only the side that is opposite of the enemy will be opened.

Imam spent all of that night with his companions praying, asking forgiveness and praising. In their fervent prayers, they had a tune like the tune of honeybees, and they were always in genuflection and prostration, or they called Allah, standing and sitting. On that night a group of the army of Ibn Sa'd that consisted of thirty two people, were coming near their tents.

One of the companions of Abu Abdullah says: "A group of the army of Ibn Sa'd who were watching us, passed around us, and Imam Husayn read these noble verses:

"Those who commit blasphemy, they should know that the respite that we give them, is for the interest of them, because this break is in order that they add the load of their sins, and that there is a painful torture waiting for them. Allah does not abandon believers to themselves, for he wants to separate badness from goodness and uncleanness from cleanness."

One of the mentioned persons by the name of Abdullah ibn Samir, when he heard this verse, said: "I swear to Allah of the Ka'aba! We are the pure natured ones, and we are superior to you." Barir Ibn Khozair replied to him: "O, you lewd man! Do you think that Allah will put you among the clean ones?"

The man said: "Woe to you, who are you?"

He replied: "I am Barir ibn Khozair."

By the morning, Abu Abdullah was in a light sleep, and then he woke up and said:

"I saw in my dreams, a group of dogs attacking me and intending to tear my body, I saw among them a black and white dog that tried more than other dogs to tear my body, therefore, I believe that my killer is a man affected with Alphosis.¹"

1. Alphosis (æl'fəʊsɪs) n. 1. (Pathology) pathol absence of skin pigmentation, as in albinism [C19: from New Latin, from Greek alphos leprosy] from.

The day of 'Ashura

The night of the ceasefire was over and that terrible day, the day of 'Ashura, the day of blood, combat and martyrdom had arrived and the blades, the grudge and the animosity came with it to tear to pieces the pure body of Husayn and unjustly shed the blood of truth-seeking men who started the uprising in the way of the divine mission.

Husayn looked at the heavy army that was coming towards him and stood again like a firm mountain, the world became worthless in his eyes and the army of the enemy was insignificant and tiny in his mind. He raised his blessed hands towards the sky of Allah and said:

“O, Allah! You are my shelter for every sorrow and grief, you are the essence of my hope in any unpleasant event and you are my refuge and my shield in any accident. Whenever the heart-breaking sorrows fall on me, the sorrows that hearts could not handle, the tormenting grief from my friends distancing themselves from me, my enemies rejoicing from seeing this, I complained only to you and I lost my hope in others. It was only you that came to my rescue and eliminated my grief and sorrow. O, you that are the owner of every wealth and every goodness, you are my aim and my destination.”¹

The sermon of Imam Husayn in front of the army of Kufa

The army of 'Umar Sa'd hardened the siege of Imam. When Imam observed the great number of the enemy that were there to kill him if he did not accept to swear allegiance to Yazid Ibn Mu'awia. He wore the turban of the Prophet (s) and mounted on the she-camel of the Prophet (s), he held his shield in his hand and approached the camping place of the enemy they heard his voice clearly as he spoke to them and said:

“O, Iraqis! People! Hear my words, do not hurry for war and bloodshed until I perform my duty and preach to you and explain my aim for this trip to you. If you accept my reasons and judge me fairly, you have found the way of prosperity, and if you do not accept my

www.thefreedictionary.com/alphosis

Accessed in 15.7.2014 [Editor's remark].

1. **Al-Irshad** 2:96.

words, and do not judge fairly, then you can support each other and perform any felonious decision and thought that you have about me and do not respite me.

﴿إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ﴾

“My help and supporter is Allah who sent down the Qur'an, he is the saviour and help of good people.”¹

According to the narrator, after these words, Imam praised Allah and remembered him. He sent blessings to the great Prophet (s), divine angles and divine Prophets (‘a) and spoke in a manner that no one had spoken in such eloquence before him:

People! Say: “Who am I? Then think with yourselves and blame yourselves. Is my killing and my aspersion of reverence lawful for you? Am I not the son of the daughter of your Prophet (s)? Am I not the son of the initiator and cousin of your Prophet [Ali]? Am not I the son of the man that believed in Allah before all Muslims and certified the mission of the Prophet before all of you? Is not Hamzah, the master of martyrdoms, the uncle of my father? Is not Ja’far Al-Tayyar my uncle? Haven’t you heard the words of the Prophet about my brother and I when he said: “These two are the masters of the youth of paradise?” If you confirm my words, you will understand that what I said is the fact, because I have never spoken a lie from the day I was born, I know that Allah hates liars and returns the harm and loss of the lie to its speaker, and if you deny me, now there are some people among you that if you ask them about this matter, they will tell you the truth. Ask Jaber Ibn Abdullah Ansari, Abu-Sa’id Khodri, Sahl Ibn Sa’d Saedi, Zaid Ibn Arqam, Anas Ibn Malik, they will say to you that they have heard these words from the Messenger of Allah about me and my brother. Now, think, are my words able to prevent you from shedding my blood?”

After that Imam Husayn looked at them and said to them:

1. Surat 'Araf, 7:196.

“If you are in doubt about the words of the Messenger of Allah about me and my brother, in fact you are in doubt about this reality that I am the son of the daughter of your Prophet! I swear by Allah: there is no son of the Prophet in the east and west of the world and among you and the followers of other religions but me. Woe to you! Did I kill any one from you? Did I take your property? Did I make a wound in your body that I should be punished for?”

All of them went silent. Imam called: “O, Shabath ibn Rabai’i! O, Hajjar ibn Abjar! O, Qeis ibn Ash’ath! O, Yazid ibn Hareth! Didn’t you write letters to me saying: Our Imam! Our fruits are ripe, our trees are green and fresh, we are waiting for you and count the moments till you arrive and you will arrive to your equipped and ready armies in Kufa?”

Ash’ath ibn Qeis replied to Imam: “We don’t understand what you are talking about, but listen to me: Yield to the government of your cousin.” Imam said to him: “I swear by Allah! Never will I put the hand of the despised in my hand and never will I escape from the enemy like slaves.”

Then he said with a loud voice:

“I take refuge in Allah from your accusation and I take refuge to our Allah from any arrogant person who does not believe in the judgement day.”¹

The enemy insisted on fighting Imam and continued to deny him, and in replying to Imam, they mentioned the same words of the residents of Madyan to their Prophet and the Glorious Allah that were mentioned in the holy Qur'an: “We don’t understand most of your words and we suppose you are a incapable man.”

Horr, between the hell and paradise

Horr ibn Yazid Riyahi was deeply influenced by the words of Imam Husayn (‘a), he was regretful of his past sins. He mounted his horse, coming and going between his camp and that of Imam Husayn, the agitation became apparent in his face, when he was asked about its

1. **Al-Irshad** 2:98; **I’lam Al-Wara bi-A’lam Al-Huda** 1:459.

reason, he said: "I swear by Allah! I see myself while I have the choice between hell, paradise, this world and that world, and the wise man never sells the other world and paradise to buy for anything else." He said these words and scourged his horse strongly and joined the army of Imam Husayn ('a), he stood in front of the Imam's tent. Imam came out of the tent and went to Horr. Horr bent down on the horse and kissed the hand of Imam and by requesting his forgiveness, asked him: "Will Allah forgive me?" Imam said to him: "Yes, Allah will accept your repentance, he is very compassionate and he always accepts true repentance of his servants."

Horr said: "By Allah! I see no way for my repentance but fighting in your way and giving my soul in your way", and then he rushed to the field and preached to the Kufans. He reminded them of their indecent behaviour with the Imam and summoned them to help Abu Abdullah Al-Husayn ('a) and prohibited them from fighting the Imam. Then he made haste to the battlefield, the soldiers of the enemy separated him from his companions and then ganged up on him and killed him.¹

A battle that never will be forgotten

Imam Husayn created a moat around his harem and set fire in it to give security to his harem from the surprise attack and besieging by the enemy from behind the tents and to protect his women and children from the enemy.

Shemr ibn Dhe Al-Joshan looked at the fire of the moat and cried: "O, Husayn! You are rushing for a fire, the day of judgement is coming." Imam replied to him: "You have the honour of falling in the fire more than me."²

Muslim ibn 'Usajah, one of the Imam's companions wanted to shoot Shemr with an arrow, Imam prevented him from this act and said: "Do not shoot at him. I don't like to be the initiator of the war with them."³

1. **Bihar Al-Anwar** 5:15; **Al Futuh** 5:113; **Irshad** 2:99.

2. **Maqatal Husayn Muqaram** p. 277.

3. **Maqatal Husayn Muqaram** p. 277; **Tarikh Al-Tabari** 4:318.

According to historians: some of the companions of Imam began to speak with people after Imam delivered his first discourse, and Imam opened the Qur'an in front of the enemy and put it on his head and addressed them for the second time and said:

“People! The judge between you and me is the book of Allah and the Sunnah of my grandfather, the Messenger of Allah.”

Then he called them to witness the helmet, sword, chain mail and turban of the great Messenger, and the crowd confirmed his words too. Imam asked of them the reason of their act for killing himself from them, and they replied: “We do this action to obey the command of Obaydollah ibn Ziad.”

Imam said to them:

“Shame on you! And scorn and despise be your companions. After the great passion and desire that you expressed when seeking help from us and you summoned us to help you, and when we gave a positive reply to your request and hurried to you immediately, you drew swords in our faces that you had held in your hands for defending us, you kindled the flaming fire against us, the oppression-burning fire which we kindled against our common enemy. Consequently, you rose for supporting your enemies and for the loss of your friends and your leaders, and this is while your enemies never gave any justice in your society and there will never be better future for you under their rule.

Woe to you! Can't you see you are asking for a life of misfortune? O, you, who turned your faces away from us, and added fuel to the fire of combat when the swords were in their cases, the daggers were in sheaths, the hearts were calm and thoughts and ideas were bare of any anxiety and agitation. You faced us from every side like ants and locusts, but you collapsed like butterflies from every side and you violated your treaty.

O, the slaves of people! Death, contempt and despise be your companion!

O, the remainders of felon groups and parties!

O, those who put the divine book behind your backs!

O, those who tamper with the words of the Prophet!

O, the felon and criminal assembly!

O, those who have fallen from the nose of evil!

O, extinguishers of the luminous method of the great Messenger!¹

Did you agree to hurry to help these felon and despotic rebellious men and desist from helping us?

Yes, by Allah! Deceitfulness and violation of the way is your old unclean quality, it is in your roots and your branches have engrafted to it, you are like the most unclean fruit that sticks in the throat of the gardener and his painstaking guard and is delightful and digestible in the mouth of usurper aggressors.

People! Be aware! Now this despised man, the son of the despised man (Ibn Ziad) has made me choose between two paths, accepting abjectness or the honourable death. How far is this from our ambition to choose horror and contempt? Allah, his Prophet, the faithful men, visionary passionate men, the pure laps, the clean origin and family and noble souls that fight against oppression won't accept that we choose to obey horrible, despotic and despised men over noble death.

Know! I will rush to fight with the oppressors of my time with my family members and my few companions, while people left me and decided not to assist me."

Then Imam started to read the poems of Farwah ibn Mosayyak Moradi and stated:

"If we gain victory over the wicked enemy in this battle, we have gained victory in the past too, and if we come to failure, again, the failure is far from us and fear is not for us, but now there events happened where apparently it seems some people have obtained advantages. Say to those who blame us: wake up so that you will be faced with people who will blame you, like us. Whenever death moves its camel towards the door of a house, it will cause it to sleep beside the other door too."

1. **Tarikh ibn 'Asakir** 69:265; **Al-Lahouf** p. 59-124.

“I swear by Allah! After you have violated your contract and joined the enemies, you won’t find any opportunity except a short opportunity like the opportunity of mounting a pedestrian on the horse, and the circulation of the mill of time will rotate you around itself and lead you to anxiety and annihilation. I have received this foretelling about the future from my honourable father that he had learnt from my great grandfather...

﴿فَاجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا أَنْظِرُون﴾¹

Assemble your sympathetic companions, support each other and do not give me any pity, I have relied on the One Allah who is your Allah and our Allah, I believe that he has kept the rein of any creature and the life and existence of anyone is in his powerful hand, indeed my Allah is in a right direction that contains no deviations.”

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾²

Then Imam raised his blessed hands to the sky and said:

“O, Allah! Refuse them the drops of your merciful rain, send on them the hard and difficult years of drought and famine like the drought and hardship of the era of Joseph, and give predominance over them to a man-like slave-quality man from the tribe of Saqif until he pours the bitter cup of contempt and loathing into their mouths more than the past and quench their thirst, because they told lies about us and refused to help us.

O, Allah! You are our Lord! We relied on you and we will appeal to you.”

1. *Surat Yunus, 10:71.*

2. *Surat Hud, 11:56.*

Nevertheless, 'Umar Sa'd insisted on fighting Imam Husayn ('a). Imam was speaking with people and was preaching to them, he was guiding them with the best possible form, and when he saw that there was no result from the advice and sermon, he looked at 'Umar ibn Sa'd and said:

“Ibn Sa'd! You think you will attain a precious reward and the governorship of *Ray* and *Gurgan*¹ by my murder and shedding my blood? By Allah! Such a directorship will not be rewarding or pleasant to you. Now, do whatever you can, because you won't see tranquillity and pleasure after me in this world and that world.”²

“Soon, your cut head will be on top of a pole in the same town, the children of this city will suppose your head to be a toy and they will stone it.”³

'Umar Sa'd disturbed from these words turned his face away without any response. The devil overcame Ibn Sa'd, he put an arrow in the bow and shot it towards the harem of Imam Husayn ('a) and said: “O, armies! Certify that it was me that shot the first arrow at Husayn.” And then the rain of arrows poured down onto the companions of Husayn ('a) and the war started.

Imam addressed his companions and said:

“Friends! Rise and hurry to noble martyrdom that is the only way, these arrows are the couriers of death that are coming for you.”⁴

After hearing these words, the companions of the Imam started the battle like angry lions without any fear death, while they were transported with joy as they were at the position of their Prophets, the pious people and the decent servants of Allah. Each of them in the time of martyrdom were saying: “Greetings to you, O, Abu Abdullah!” They were praising their companions and those who were

1. These two names represent the old names of ancient Tehran, and the current Gurgan in Iran, respectively. (Editor's remarks).

2. **I'lam Al-Wara bi-A'lam Al-Huda** 1:458; **Tarikh Ibn 'Asakir** p. 216; **Maqtal Al-Khawarizmi** 2:6; Ibn Muqrim, **Maqtal Al-Husayn** p. 286.

3. Ibn Muqrim, **Maqtal Al-Husayn** p. 286.

4. **I'lam Al-Wara bi-A'lam Al-Huda** 1:461; **Irshad** 2:101; **Al-Lahouf** p. 100.

battling by them to help Imam and the other leaders, by giving their blood and their soul. There started a heavy battle between them and each of the companions of Husayn (‘a) were not overpowered till they annihilated ten persons from the army of the enemy.¹

By circulation of the mill of the bloody battle in the desert of Karbala, a flood of the pure and holy blood of the companions of Abu Abdullah flowed to open his way to the divine immortal and eternal river and, in that conflict, the companions of Imam were falling down one after another. The heroes of Abu Abdullah overpowered the army of the enemy with mortal wounds and killed them in a manner that 'Umar Sa'd cried: "Soldiers! If the war continues in this manner between them and us, they will strike all of you with their swords. Therefore, rush at them all at once and make them the target of arrows and stones."

Therefore, the attack and advance of the enemy came towards the remainder of the companions of Husayn (‘a). They besieged them from all sides and used all dirty and mean instruments and methods of killing to kill most of the remaining companions in the camp of Husayn."

At midday on the day of 'Ashura, it was time for the afternoon prayer, and therefore Husayn summoned people to pray, his battlefield had changed to the altar of worshipping and Jihad, and the swords and spears were not able to put an obstacle between him and his arena of fervent prayer, his praising and his ascension to the position of angels and the fields of divine glory and beauty.

His companions were hurrying to the battlefield and were being killed by enemies one by one, until there was no companion for him but his family members. His darling and dear son, Ali Akbar (‘a), the son of Laila, the daughter of Abu Marrah ibn Mas'ud Saqafi, who had a face more beautiful than others, reached the centre of the army of the enemy while he was chanting this epic verse:

"I am Ali, the son of Husayn who is the son of Ali. We and the house of Allah are more deserving to the Messenger of Allah, I swear by

1. *Sirat Al-'Aimmah Al-Ithna 'Ashar* 2:76.

Allah! This son (Yazid) of that wicked and despised man should not rule over us.”

Several times he strongly attacked the enemy and the people of Kufa were refusing to kill him. Suddenly, Marrah ibn Monqath Abdi watched him and said: “The sins of the Arabs are in my responsibility if this youth happens to pass by me and starts killing and I do not cause his father to mourn for him.” Like the first time, Ali Akbar rushed at the enemy once again; Marrah ibn Monqath lanced his back and he suffered martyrdom. The enemy surrounded him and tore his tender body to pieces with their swords. Husayn went to his side and said:

“My son! I wish Allah kill those who killed you, how impudent and reckless are they in making disgrace to Allah and his honourable Messenger,” and then tears flew from his blessed eyes.

After that he said: “Fie to the life of this world after you!”

At this time Sayida Zainab (‘a) ran out of the tents and cried: “Woe, my brother! Woe, the son of my brother!” When she reached Ali, she threw herself on his tender body and Imam Husayn (‘a) held the blessed head of his sister and raised her, then he took her back to the tents and said to the youth of Bani Hashem: “Come and carry your brother to the tents. The youth picked up the tender body of Ali Akbar and put it opposite the tent that they were battling in front of.

Then a man from the side of 'Umar Sa'd by the name of Amr ibn Sabih, aimed an arrow at Abdullah ibn Muslim ibn 'Aqil, Abdullah put his hand on his forehead to prevent it from being hit by the arrow. The arrow hit his hand and attached his hand to his forehead and he could not remove it. In the meantime, another man attacked him with a spear and thrust it in his heart and killed him. Abdullah ibn Ghatbah Taii rushed to O'n Ibn Abdullah Ibn Ja'far ibn AbuTalib and killed him.

Amer ibn Nahshal Tamimi attacked Muhammad ibn Abdullah ibn Ja'far ibn AbuTalib and killed him.

Abd Al-Rahman ibn 'Aqil bn AbuTalib suffered martyrdom by the attack of 'Uthman ibn Khaled Hamdani.

Homayd ibn Muslim says: "We were in this conflict, and then a youth came out of one of the tents, his face was shining like the moon, he had a sword in his hand and he was wearing his shirt, his cloak and his shoes, one of his shoe laces had come undone. 'Umar ibn Sa'd ibn Nafiil 'Azdi said to me: "I swear by Allah! I will attack him." I said to him: "Praise to Allah! Why would you want to do this? Leave him to himself, it is enough for him that the soldiers that were fighting for him were all killed"

He replied: "By Allah! I will certainly attack him," And he did this act, he rushed to him and split his blessed crown, the youth fell on the ground on his face and called: "Dear uncle! Help me. Husayn came on his side like a hunting hawk and then rushed towards the enemy like an angry lion and stroke with sword the hand of Amr ibn Sa'id ibn Nafiil leaving his arm hanging from the elbow by a piece of skin. The man shouted a cry that all of the army heard, then Husayn kept distant from him, the army of Kufa wanted to save him but he had been trampled under the hooves of the horses.

The narrator says: "When the dust of the field settled, I saw Husayn standing on the side of that youth and he was rubbing his foot on the ground from severe pain, and Husayn said to him: "May those who have killed you be far from the mercy of Allah and on the Resurrection Day, your grandfather, the Messenger of Allah will hate them." Then he declared: "I swear by Allah! It is very hard for your uncle when you need his help and he cannot give you what you need or he replies to you but his reply is of no use. By Allah! Your humbled voice is like the one whose martyrs are many but his companions are few." Then Husayn took the youth to his chest and carried him to the tents. It seems that I see the feet of the youth dragging on the ground. Imam took his corpse to the tents and put it by the body of his son, Ali Akbar and other martyrs of the holy household Ahl Al-Bayt. "I asked, who is he?" They said: "He is Qasem ibn Hasan ibn Ali ibn AbiTalib ('a)."

Then Husayn sat in front of the tent, they brought him his little child Abdullah, Imam seated him on his kind knee, suddenly a man from Bani Asad shot him in his throat and tore it. Husayn took the blood of his child's throat and when his hand became full of the blood, he poured it on the ground and then offered it to Allah: "O, Allah! If you

refused to grant us your divine victory in this world, grant us something better than it in the other world and take our vengeance from the oppressors.” He said this, embraced the corpse of the child and put it by other corpses of his family members.

Abdullah Ibn Aqabeh Qanaqi, killed Abu Bakr ibn Hasan ibn Ali ibn AbiTalib by shooting an arrow.

By observing the great number of the martyrs of his family, Abbas ibn Ali looked at his maternal brothers, Abdullah, ‘Uthman and Ja’far and said to them: “O, sons of my mother! Hurry to the battlefield until I see you have given your souls benevolently in the way of Allah and his Messenger, because you have no children yourselves.”

First of all, Abdullah went to the battlefield and started a hard battle, he struggled with Hani ibn Thabit Hadrhrami, they exchanged two strokes, and after that he was killed by Hani. After him, Ja’far ibn Ali hurried to the battlefield, and again he was killed by Hani. After him ‘Uthman ibn Ali stood in the position of his brothers and Khuli ibn Yazid Asbahi fought with him and shot him an arrow and threw him onto the ground, a man from Bani Daram attacked him and beheaded him.

All of the army attacked Husayn to expel him back to his camp. Here, thirst overcame Imam and he passed a terrestrial fortress to get some water, but a group of the armies of Ibn Sa’d prevented him, and a man from the tribe of Daram addressed the crowd among the army and said: “Woe to you! Make a space between him and the river of Forat and do not let him reach the water.” Imam Husayn spoke to Allah: “Allah! Keep him always thirsty.” The Darami man became angry and aimed at the blessed throat of the Imam shooting an arrow. Imam Husayn took the arrow out of his throat and put his blessed hands under his throat, and when they became full of blood, he poured them to the sky and said: “O, Allah! I complain to you about the people who behaved in this way with the son of your Prophet’s daughter.”

The martyrdom of Imam Husayn (‘a)

There remained no companions for the Imam, except Abbas ibn Ali, his honourable brother. He asked permission to fight with the enemy, Imam began to cry and embraced him, and then, he gave him permission. Whenever the moon of Bani Hashem (Abbas (‘a))

attacked the army of Kufa, a great number of them were scattering like kids (baby goat) that escape from the fierce wolf and, therefore, Kufans were shaken from the great number of their people being killed by Abbas ('a), and when he suffered martyrdom, Husayn said: "Brother! Now, my back has broken with your martyrdom, I have few remedies and the enemy will rejoice at my misfortune now."¹

It is narrated in another narration that Imam Husayn proceeded to the river of Forat with his brother Abbas; a group of the army of the cursed Ibn Sa'd prevented the Imam from reaching it. A man from the tribe of Bani Daram addressed his companions from among the army and said: "Woe are you! Make space between Husayn and the river of Forat and do not let him to take water," Husayn ('a) said: "O, Allah! Keep him always thirsty." The Darami man became angry and aimed the blessed throat of Imam with an arrow, Imam Husayn took out the arrow from his throat and put his blessed hands under his throat, when they became full of blood, he poured them to the sky and said: "O, Allah! I complain to you about the behaviour of these people with the son of your Prophet's daughter," and then returned to his place with an intolerable thirst. The enemy surrounded the holy soul of Abbas and made a space between him and Imam, he fought with them alone until he attained the grace of martyrdom.

By looking around himself, Imam Husayn looked at the final point of the battlefield; he saw all of his companions and his family members floating on a sea of blood. He saw their bodies that were cut to pieces and were on the ground.

Therefore, Imam who was holding the sword of the Messenger of Allah, had the heart of Ali in his chest, the white flag of truth in his hand and had the word of virtue on his tongue, and became alone against the great number of enemies.

Husayn, alone in the battlefield

When Abu Abdullah Al-Husayn looked around and didn't find anyone to protect the harem of the Messenger of Allah and support them, he called with a loud voice: "Is there anyone here to support

1. *Sirat Al-'Aimmah Al-Ithna 'Ashar* 2:77; *Bihar Al-Anwar* 45:440.

us?” By hearing this sentence, Imam Zain Al-Abedin who was not able to carry a weapon because of his illness, came out of the tent, and Umm Kulthum was calling him: “Come back, my dear.” He said: “My dear aunt, leave me alone to fight in the way of the son of the Messenger of Allah.” At this time, Husayn (‘a) cried: “[My sister] Umm Kulthum! Prevent his going to the battlefield so that the earth should not be empty from the generation of the family of the Prophet.”¹

According to historians, when Husayn returned to his harem from the top of the terrestrial fortress, Shemr Ibn Dhe-Aljoshan came to him with a group of his partisans and surrounded the Imam. One of the people of that group by the name of Malik ibn Nasr Kanadi, abused Husayn (‘a) and inflicted a blow to the holy head of the Imam with a sword, the blow split the helmet of Imam Husayn and hit his blessed head. Blood flowed and the helmet became full of blood, Imam cursed him and said: “I hope that you cannot eat any food and drink any water with this hand, and may Allah associate you with oppressors on Resurrection Day.”²

Then Imam threw the helmet and wrapped his blessed head with a cloak and requested another cap, he wore it and put the turban on his head. Shemr and his companions kept distant from Imam and after a hesitation, Imam returned and they returned again and surrounded him.

Imam Husayn drew his sword from the covering and he cried and struggled with the fighters of the enemy, he was answering their strokes heroically and with incomparable bravery. Each one of them who hurried towards him was killed.

Homayd ibn Muslim says: “I swear by Allah! Never have I seen a man like Husayn; when he is surrounded by a great number of enemies while all his children, his family members and his companions are killed and he rushes again to the centre of the battle so intrepidly and heroically. Whenever the infantry of the enemy rushed at the Imam, Imam attacked them in such a manner that the

1. **Bihar Al-Anwar** 45:46.

2. **I‘lam Al-Wara bi-A‘lam Al-Huda** 1:467; **Irshad** 2:110.

enemy fled from all angles, like a flock of kids that escape the attack of the wolf.”¹

When the armies of the enemy became weak and overpowered from encountering the Imam, they resorted to the method of fearful and timid people. Shemr summoned the cavalry to be set behind the infantry and commanded the archers to make Husayn the target of their arrows, and they did this act in a manner that the noble body of that Imam was fully covered with the arrowheads. Imam was prevented from moving and the enemy lined up in front of him. His sister, Zainab, came to the door of tent and cried to 'Umar Sa'd and said: “Umar! Woe to you! Abu Abdullah is dying and you are watching?” 'Umar didn't reply. Again Zainab cried: “Woe to you! Is there not even a single Muslim among you?” No one replied to her. Shemr cried to the cavalry and the forces that were under his commandership and said: “Woe to you! You are waiting for what? I wish your mother mourns for you.” Soldiers attacked the holy body of Abu Abdullah all at once.

Zor'ah ibn Shareek inflicted a blow on the left shoulder of the Imam and cut it, another man inflicted a blow on his blessed head, which caused the Imam to fall to the ground on his face. Sanan ibn Anas Nakhaii lanced Imam and Khulii Ibn Yazid Asbahi came down from the horse to cut the holy head of Husayn from the body but he began to tremble, Shemr said to him: “May your hand be broken, why you are trembling?” He came down himself and cut the pure head of Imam and deposited it to Khulii ibn Yazid and said: “Take it to Amir 'Umar ibn Sa'd.” After that, they began to plunder the noble body of Imam, Eshaq ibn Haywah Hadrhami took his shirt, Abjar ibn Ka'b took his underwear, Akhnas ibn Morthad took his turban and a man from Bani Daram took his sword, and thereafter they looted his luggage, his camel, his goods and the precious jewels of his wives.²

The redness of the sky

Because of the martyrdom of Imam Husayn ('a), the earth began to quake, the horizons of the world became dark and a dark redness

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:468; **Irshad** 2:111.

2. **I'lam Al-Wara bi-A'lam Al-Huda** 1:469; **Irshad** 2:112.

overcame the sky, and cast a shadow of fear on the heart of the wicked bloodsucking men who broke up reverences.¹

The horse of Imam Husayn that now was without an owner, rubbed its forehead on the holy blood of the oppressed leader and stained itself, then it ran to the tents of the Imam, to inform the women and children that the honourable Imam had been martyred. This doleful scene had been drawn in the journey of the holy region, as follows:

“And when the ladies observed the horse of Imam Husayn, without its owner, while it was ashamed and came near to the tents with an overturned saddle, all of them came out of the tents distressed and began to slap their faces and beat their heads; they moaned and cried the cry of despair after being in honour, and hurried to the place where Husayn was killed.”

'Aqilah of Bani Hashem, the bereaved Zainab, the daughter of Ali ibn AbiTalib cried: “O, Messenger of Allah! O, dear father! O, Ali! O, Ja'far! O, Hamzah! Where are you? This is the body of Husayn who is soaked with blood and has fallen on the desert of Karbala. I wish the sky falls on the Earth, the mountains shatter and the plains fall down.”²

Setting fire to the tents and looting them

The Yazidian felons set fire to the harem of Aba Abdullah ('a) with full recklessness to the existence of ladies and chaste women in the tents. Imam Zain Al-Abedin said: “I swear by Allah! Whenever I look at my sisters and my aunts, tears flow from my eyes. When I look at them I remember the day of 'Ashura, when they were escaping from one tent to another and from one shelter to another,” and the crier of the enemy was shouting: “Burn the tents of the oppressors with fire.” After that, the rascals and rogues of Kufa began to plunder the tent of Imam ('a) and robbed the precious things, the gold and ornaments of the chaste women of the harem and the existing goods.

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:429; **Kashif Al-Ghummah** 2:9; **Tarikh Al-Islam** p. 15.

2. **Maqtal Husayn Muqaram** 346; **Hayat Imam Husayn ('a)**, **Tarik Al-Mudhafar** p. 238.

Galloping of the horses on the holy body of Imam Husayn (‘a)

The wickedness of the Umayyads became clear to all the people. They were the felons that had no understanding of humanity and their impure bodies had changed into mean and wild creatures who had not even a speck of compassion in their hearts and had no conscience to prevent them from their indecent works.

When the deviated and deceived army of the enemy, surrounded the holy household, the Ahl Al-Bayt of the Prophet in the land of Karbala, Ibn Ziad wrote a letter to 'Umar Sa'd and made clear in it, his aim from the conclusion of this battle. He revealed his old grudge and bitterness that he had in his criminal soul regarding the mission and the great Messenger (s), and whatever was related to them. It is written in that letter:

“[O, 'Umar] I have not sent you to Husayn in order that you refrain from fighting him, neither for you to neglect this task or for you to prolong the battle and give him the hope of health and life. Be careful, if Husayn and his companions submit to my government, send them healthy to me, and if they refrain, attack them with a strong army, kill them and mutilate them in order to be an example, because they are deserving of such punishment. Whenever Husayn is killed trample his corpse with the horses. Trample his chest and his back under the hooves of the horses, because Husayn is a disobedient man! The one who caused disunion! The one who cuts the ties of relationships! And he is an oppressive man! However, trampling his body after his death does not cause him any harm, but I have promised myself that whenever I kill him, I would do such to his corpse.”¹

Ibn Ziad was from the heads of the government of Bani Umayyah but we don't find any orders from the people who were under his command, immorally maintaining no respect for the rank and position of the son of the great Prophet whose greatness and rank was not unknown to the Umayyad leaders.

1. **I'lam Al-Wara bi-A'lam Al-Huda** 1:470; Khawarizmi, **Maqtal Husayn** 2:39.

Therefore, after killing the flower of the Messenger of Allah (s), Ibn Sa'd decided to execute the orders of his revengeful lord, Ibn Ziad. Therefore, he announced among his followers: "Who will volunteer to ride his horse over the corpse of Husayn?" Ten people volunteered to commit this act and they bolted their horses over the body of the dear son of Zahra ('a) and broke the bones of his chest and his back.

Zainab, beside the body of her brother

'Aqilah of Bani Hashem, Zainab ('a), the grandchild of the great Messenger and the honourable daughter of Amir Mu'minin ('a), stood beside the torn pieces body of her great brother, Husayn and said: "O, Allah! Accept this great sacrifice from us."¹

Humanity bowed down before the faith and belief that was the sole secret of the immortality of the martyrdom of Aba Abdullah Al-Husayn ('a) and his companions, may exalted Allah be satisfied with all of them.

1. Hayat Imam Husayn ('a) 2:301.

CHAPTER THREE

THE RESULTS OF THE HUSAYNI REVOLUTION

The origin of the revolution and insurrection of Imam Abu Abdullah Al-Husayn (‘a) awakened the integrity of the nation, the holy mission and revelation of Islam and the noble family. The family always defended and supported the mission and the great Prophet (s) until the pillars of the religion became firm.

This promising movement, created a rumble in the history of man that collapsed the bases of terror and yielding to the oppression and injustice and smashed the crown and throne of the oppressors and finally changed to the direction of the faithful wayfarers who had in mind a valuable and free life under the shadow of obedience to the exalted Allah.

In spite of the fact that enemies tried to prevent the shining of the reality of this movement with altering and mixing the subjects, no one can neglect the consequences and results that followed in the next years. Although many of these effects and results are concealed from us, we can observe the numerous effects of this great uprising during the past generations and during the period of Islamic mission; their most important of them are:

1. The disgrace of Bani Umayyah

By the revolution of Husayn ibn Ali, the dictatorial nature of the Umayyads was revealed to people, and the devotions of revolutionists, removed from the root all of the religious artificial tricks of the Umayyads (by using them and using the naivetés of people and their ignorance and foolishness resulting from Saqifa, they could assemble an army) and put an end to them. You can find such tricks in the words of Muslim ibn Amr Bahli who blames Muslim ibn 'Aqil in the matter of his rebellion against Yazid. He (Muslim Ibn Amr Bahli) who was proud of his situation, replies to Muslim ibn 'Aqil: I am the one who, when you stopped telling the truth, I was

familiar with it, and when you were treacherous to your leader, I was benevolent to him, and when you disobeyed him, I obeyed him.”¹

When Amr ibn Hajjaj Zobaydi, from the head of the Umayyads, saw that his soldiers were in doubt and did not yield to his orders, he stimulated them for encountering and battling with Imam by saying:

“O, people of Kufa! Remain on your unification and your obedience and do not doubt in killing those who have opposed the leaders. [As you see], from the view point of Yazidians, religion means obedience from Yazid and fighting with Husayn!”²

But the insurrection of Abu Abdullah Al-Husayn (‘a) and his standing against swearing allegiance to Yazid, and also his great devotions, awakened people from their ignorant trance and made clear their affairs that had been eliminated with the deviation of the Umayyads. Imam addressed them and explained his position in the mission and Islamic society and said:

“O, people! By expressing my lineage observe who I am. Then think by yourself and blame yourself and see, is killing me and slandering me lawful to you? Am not I the son of the daughter of your Prophet and the son of his executor and his cousin? Am not I the son of the man that believed in Allah before all Muslims and certified the Messenger of Allah (s) and the orders that he gave from Allah?!”

In addition to all of the sermons and debates that took place on that chaotic and sensitive situation, which clarified the position of the two sides of the struggle and the filthy behaviour and thoughts of the Umayyads.

The words of the 'Aqilah of Bani Hashem, Zainab (‘a), the great daughter of Amir Mu’minin had a great effect in the continuation of the Husayn movement without spilling any blood or using deadly weapons.

All Muslims unanimously agree that the attitude of Imam Husayn in front of the oppressors was a full Islamic and religious attitude, and

1. **Tarikh Al-Tabari** 4:281.

2. Ibid.

Yazid disguised as a Muslim rebelled against Islam, the divine law and the religious standards.

2. Reviving the mission of Islam

In fact the insurrection of Aba Abdullah (‘a) shook the integrity of the nation and became the factor of motion for their defeated will and resolution and it was a warning factor about the direction of their salvation from the abyss that was the result of the deceptions of Bani Umayyah who were not interested in transferring a trimmed Islam to the next generations.

The son of the Prophet could make clear with his martyrdom, the practical and theoretical aspects of Islam against the deviation that people were involved in because of the arbitrary rulers. Do you think, Imam Husayn was successful in performing this goal?

Maybe you can find the answer to this question in the speech of Imam Zain Al-Abedin who answered the question of Ibraheem ibn Talha ibn Abdullah, when he asked the Imam: “Who was victorious in this battle?”

Imam said: “When it was the time of prayer, recite the Adhan and the Eqamah, and then you will understand to whom the victory belongs to.”¹

In fact, the victory belonged to Husayn, because he was successful in the achievement of one of his great and important aims, which the enemy wanted to eliminate and expel from the earth.

3. The sense of sinfulness, and the dissatisfaction from Umayyads

The sinful spark was lit in the hearts of the people. The fiery sermons of Imam Ali ibn Al-Husayn (‘a) and Zainab, the daughter of Ali ibn Abi Talib (‘a) and other family members of the great Prophet (s) on the way of Karbala to Kufa and Sham when they were lead into captivity by the Umayyad oppressors, made the flames stronger.

A large number of the people of Kufa, who lived with the caravan of captives and the heads of martyrs in their city, were regretful and

1. Hayat Imam Husayn (‘a) 3:440.

crying for the crimes that they had committed to the family of the Messenger of Allah (s), the great Zainab (‘a) started a discourse, they went into a deathly silence, then she said:

“O, Kufans! You are crying? I wish your tears will never dry and your cries and your moans never end. You are like a foolish woman who wants to change string back to cotton after she had finished spinning and preparing it (she makes undone, what she has done). You have turned your faith and your religious belief into a game.

Be aware! I swear by Allah! Cry a lot and laugh a little. With your behaviour, you have contaminated history with such disgrace and disdain that you will never be able to wash it. How you can clean yourselves from the disgrace of killing a great man who was the grandchild of the Messenger of Allah (s), the treasure of the movement, the centre and axis of truthfulness, honesty and prosperity, and the one who is the master of the youth of paradise?!”

After that Ali ibn Husayn opened his lips to speak and said:

“People! I swear to Allah, weren’t you those who deceived my father by writing letters to him, made a treaty with him, swore allegiance to him and then fought against him? Down with you! You have done this shameful deed that has contributed to your hereafter, what obscene people you are. If the Messenger of Allah says to you: “You killed my family and trampled on my respect, you are not my nation, how will you be able to look into the eyes of Messenger of Allah (s)?”¹

It is narrated: After the martyrdom of Imam Husayn (‘a), Yazid ibn Mu'awia became very happy and respected Obaydollah ibn Ziad a lot; but soon, by becoming aware from the situation of people and their anger towards him, he became regretful and disunion appeared between him and Ibn Ziad.²

The sinfulness changed to a state of the feelings full of pity and feeling sorry in people and created a power and ability and an intense desire in them to take vengeance from the Umayyad government. It was in a manner that many of the people who had resisted helping the

1. **Hayat Imam Husayn (‘a)** 3:341.

2. **Tarikh Al-Tabari** 4:388; **Tarikh Al-Khulafa** p. 208.

Imam, joined the Islamic crowds and rebelled against the tyrannical government of the Umayyads to compensate for their past mistakes.

It is true they could not take this attitude of Muslims as a rational attitude, but this was a sincere and true attitude that the statesmen could hardly overcome as they overcame on the rational attitude. Therefore, the oppressive statesmen, because of their enmity with the family of the great Messenger, were planning many plots to try to end this new uprising.

4. The resolution and will of people and the warlike spirit¹

The insurrection of Husayn ibn Ali (‘a) revived the will and resolution of a great number of Muslims and provoked their spirit for battle. It also shook and made people question their morality when they submitted to malice and abjectness and were unable to be brave and face the cruel statesmen who were controlling the people, the rulers that were presenting their shameful acts with hypocrisy sometimes by sending people to preach and sometimes by their own cleverness and deceptiveness.

Muslims learned from the insurrection of Imam Husayn (‘a) that they should never submit to the enemy and they should never join them, but they should cry and declare their rights and will for a better life under the shadow of a lawful government or a government that at least is resulted from the satisfaction of people.

Therefore, we see various movements in history that although they did not obtain great success, rebelled against the oppressing Umayyad government and led that discipline to the frontier of annihilation. Although their aims were different all of them were inspired from the clear fountain of the movement of Abu Abdullah Al-Husayn or they were using from the existing conditions of the movement of that great Imam. Some of these movements are: the movement of the penitent ones,² that was the direct reaction of the Husayni’s movement, the movement of the people of Madinah,³ and the insurrection of

1. **Thawrat Imam Husayn (‘a)**, Syid Muhammad Baqir al Hakim.

2. **Tarikh Al-Tabari** 4:426-449.

3. **Ibid** 4:464.

Mukhtar Thaqafi¹ which tried to punish criminals that took part in killing the master of martyrs, in lieu of their shameful deeds and their disgusting crimes. Also we can name the movement of Motraf Ibn Mogairah,

the revolution of Ibn Ash'ath, the insurrection of Zeid ibn Ali ibn Husayn ('a)², and the rebellion of Abu Soraya.³

In fact, the movement and revolution of Husayn, revived the spirit of Jihad and battling in the people, and in spite of the continuous failures of the movements, this insurrection became immortal and alive as the palpitating heart of the nation, and Muslims proved their power and ability and were saved from the corruption of the Umayyads and their ancestors who were leading them to annihilation.

1. Ibid 4:487.

2. **Maqatil Al-Talibin** p. 135.

3. **Maqatil Al-Talibin** p. 523.

CHAPTER FOUR

THE SCIENTIFIC INHERITANCE OF IMAM HUSAYN (AS)

1. A general outlook on the scientific inheritance of Imam ('a)

Husayn ibn Ali ibn Abi Talib ('a) was a divine leader and one of the guidance symbols of Allah who had selected him for protecting and guarding his rule and religion.

The pain and suffering that Amir Mu'minin, Imam Hasan and Imam Husayn ('a) were going through for their ideal, belief and Muslims, was the most extensive pain and hardship, because this started due to the deviation of statesmen from the path of the Prophet's mission. Its extent was not only deviation from the principles and bases of the religion in the management of the government, but also it reached to the depths of Muslims and Islam.

This great deviation increased the will and resolution of the leaders of the divine religion, in order to teach the Muslims about their religion, strengthen the pillars of the religion of Islam and train them in a manner that avoided straying from the divine path and prohibiting them from destroying their ability and their power, and to avoid creating a divide between the Muslims. In this way, training a group of decent and skilful men, and the effort put into training them was a very important and big job. The respect of this work becomes clear to the researchers when they want to compare the attitudes of Muslims in front of the family of Prophet fifty years after the death of the Messenger of Allah.

From here we understand that the remaining inheritance of Imam Amir Mu'minin, Imam Hasan and Imam Husayn, the chief of the martyrs of Karbala, is a very great and precious inheritance, and we are the only ones who have this scientific and mental wealth which has reached us from those great men.

The researchers can obtain knowledge about the greatness of this immense wealth by reference to books like “The Encyclopaedia of The Words of Husayn,” “Securities of The Movement of Husayn,” “The Eloquence of Husayn,” and the set of the sermons and letters of that great man.

2. Wisdom, science and recognition

Imam Husayn (‘a) said: The one who has not these five qualities, people won’t enjoy him sufficiently: wisdom, politeness, shame, modesty, and good morals.¹

It was asked from the Imam, who are the most honourable of men?

He would answer: “The one who accepts the advice of others before he preaches to others, and the one who is vigilant, before he expects others to be vigilant.”²

He said: “Wisdom will not reach to perfection, except by obeying from the fact and truth.”³

“The wise man does not speak with the one that he fears will reject him, and does not request from the one who does not answer his will and desire, he doesn’t rely on the one that he fears treachery, and does not ask from the one that he has no hope in.”⁴

“Skill and knowledge are the first levels of insight and recognition, the excess of experience, is wisdom. Nobility is virtue, and contentment is tranquillity of body. Anyone who is your friend prohibits you from doing indecent actions, and the one who is your enemy encourages you to do indecent and obscene actions.”⁵

1. **Maws'at Kalimat Imam Husayn (‘a)** p. 743; **Ihqaq Al-haqq** 11:590.

2. **'Ilam al Dain** p. 298; **Maws'at Kalimat Imam Husayn (‘a)** p. 743.

3. **Maws'at Kalimat Imam Husayn(‘a)** p. 7432; about **Imam Hayat Husayn (‘a)** 1:181.

4. **'Ilam al Dain** p. 298; **Bihar Al-Anwar** 78:128; **Maws'at Kalimat Imam Husayn(‘a)** pp. 742-743.

5. **Maws'at Kalimat Imam Husayn (‘a)** p. 742; **Tuhaf Al-‘Uqul** p. 248.

Among the signs of a scientist is this that he criticizes his own words and is familiar with different ideas.¹

If whatever a knowledgeable teacher says is according to the truth and reality, he will be overwhelmed by pride, but the knowledgeable man is the one, who most of his sayings are closer to the truth and reality.”

In the prayer of 'Arafah of Imam Husayn there are some fascinating parts related to the recognition of man, the ways to obtain it, the importance and value of each way, and the most correct way for the wise man to follow his aim. We will remind ourselves with some instances that relate to our discussion:

“O, Allah! When I am poor with sheer richness, then how I am not poor in my indigence? O, Allah! When I am ignorant and unaware with my knowledge, then how I am not full of ignorance by my obliviousness?”

“O, Allah! I found from the alteration of the monuments and transferring of the changes that your aim of my creation is that you make known yourself in every thing in order that I be not ignorant of You.

“O, Allah! Whatever I search in your traces, I become farther from you, grant me the grace of performing a duty that brings me near to you. O, Allah! When you became hidden from the eyes, do you need a reason? And when you became far from the eyes, that your signs bring us near to you? Be blind, the eye that does not see that you are always watching him, and the one who does not share your affection, he will be in loss.”

“Allah! You ordered your servants to study the phenomena of the world and to look after them, now, summon me with the lights and the sight until that I refrain from them and turn to you like first time I found you by those creatures and I had not any need to look at them, and my ambition is higher than relying on those worthless creatures.

1. **Maws'at Kalimat Imam Husayn ('a)** p. 887.

I request of your own, the way of reaching to you, and I reason to you and rely on you by yourself. O, Allah! Guide me to yourself by your own light, and reside me before yourself because of the truth of my servitude.

“O, Allah! Teach me the treasures of your knowledge, and protect me with your protection, until you show me the truth of the knowledgeable ones and those who you favour.”

“O, Allah! Remove the nastiness from myself and trim me from my doubt and polytheism before my death.”

“O, Allah! Your divine law gives me hope, and the desires of soul make me captive in the chain of desire, so, Allah! Help me and give me insight and clear-sightedness.”

“O, Allah! It is you that made the divine lights beam in the hearts of your saints, to know you and confess to your unity. You removed the imposters from the heart of your beloved ones in order for them to have no affection for anyone but you and not to take refuge in anyone else but you. When the incident and horrible events threatened them, you were a friend and companion to them, and when the traces and marks were cleared to them, you were their guide. He who loses you, what he has obtained? And the one who obtains you, what he has lost??”

“There is no Allah but you. You are known for everything, and nothing is unknown to you. You are the Lord that showed yourself to me in every aspect of my life, for this reason, I found you clear in everything...how are you hidden, while you are apparent? And how are you absent while you are present?!”¹

3. In the garden of the great Qur'an

The pure and innocent household (Ahl Al-Bayt) gave much care and service to the great Qur'an. Those honourable men spent their lives for teaching, interpretation, explaining the verses and executing them, and also protecting them from the grip of felons and those who alter

1. **Maws'at Kalimat Imam Husayn ('a)** pp. 803-806; **Iqbal Al 'Amal** p. 339.

the verses. The care of the holy Ahl Al-Bayt for the great Qur'an manifested well in their leaders, their behaviour and their words. There are many valuable words about the interpretation and paraphrasing the holy Qur'an and executing its orders, from Imam Abu Abdullah Al-Husayn, for example these words are narrated from him:

The subjects of the book of Allah (Qur'an) include four kinds: clear phrases, hints, signs and mystical facts. The clear phrases belong to the laymen and the majority of people, the hints are for noble classes, the signs are for divine saints, and the mystical facts are for the divine Prophets.¹

Whoever stands for prayer, and he reads a verse from Qur'an, Allah will write in the book of his deeds one hundred good deeds for each letter. If he reads Qur'an in another place than prayer, Allah award him with ten good deeds for each letter, and if he only listen to Qur'an, Allah will write one good deed for each letter, and if he completes the Qur'an in the night, the angels send him greetings until the day, and if he finishes it in the day, the angels send him greetings until the night. Therefore, his prayer will be accepted and its value is better for him than whatever is in the earth and in the skies.²

For interpretation of this saying from the exalted Allah,

﴿تُبَدِّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾

And its meaning, Imam said: "It means an earth that is pure from sin and is embossed and without mountains and plants, like the first day that it was created."³

Imam replied: "If I interpret it for you, you will be able to walk on water."¹

1. **Maws'at Kalimat Imam Husayn ('a)** p. 551; **M'arij Al-Yaqin** p. 116; **Jam'a al Akhbar** p. 48.

2. **Maws'at Kalimat Imam Husayn ('a)** p. 551; **Al- Kafi** 2:611.

3. **Tafsir Al-'Ayashi** 2:236; **Maws'at Kalimat Imam Husayn ('a)** p. 560; **Tafsir al Burhan** 2:323.

Nasr ibn Malik said to Imam: O, Aba Abdullah! What is the meaning of the noble verse:

﴿هَذَانِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾

Imam said: “We and Bani Umayyah discussed Allah, we said: “Allah is true,” and they said: “He is a lie”, therefore they and we will fight and struggle with each other on the Resurrection Day.”²

In interpretation of the noble verse:

﴿الَّذِينَ إِنْ مَكَّنَّهُمُ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ﴾

Imam (‘a) said: “This verse has been descended about our dignity.”³

In the interpretation of the noble verse:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

Imam (‘a) said: “The relationship between Allah and his creations is important and he has ordered it. He has placed blessings and greatness in it. He had ordered the same love from us for the holy Ahl Al-Bayt of the Messenger of Allah (s). It is required of us and Allah has been made it necessary for every Muslim.”⁴

In interpretation of the riches in the noble verse:

1. Yanabi’a Al-Mawadah p. 484; Maws'at Kalimat Imam Husayn (‘a) p. 561.

2. Al Khisal p. 43; Maws'at Kalimat Imam Husayn (‘a) p. 563.

3. Manaqib Ali bin-Abi Talib 3:207; Maws'at Kalimat Imam Husayn (‘a) p. 564; Bihar Al-Anwar 24:166.

4. Maws'at Kalimat Imam Husayn (‘a) p. 565; Bihar Al-Anwar 23:251; Shawahid Al-tanzil 2:208.

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

Imam Husayn (‘a) says: “Allah ordered his Prophet to repeat the riches that he has granted him in his religion.”¹

In the interpretation of the word ﴿الصَّمَدُ﴾ Imam (‘a) said: “The exalted Allah has interpreted this word with words from himself”:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿١﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا ۖ﴾²

He also said: “The word ﴿الصَّمَدُ﴾ means the one who is not between hollow and empty, the one whose sovereignty comprises everywhere, the one who does not drink and does not eat anything, the one who does not sleep, and the one who has been always and will be for ever.”

It is narrated that Abd al Rahman Salami, taught the Surah of Hamd (praise) to the child of Imam Husayn. When the child read that Surah aloud to his honourable father, Imam (‘a) offered one thousand dinars and one thousand items of clothing to his teacher and gave him enough jewels to fill his mouth, when the reason of it was asked of him, Imam said: “This sum is worthless compared to his grant and his munificence.” The aim of Imam from the munificence of the teacher was teaching the Qur'an [Surah Hamd].³

4. The blessed traditions

Imam Husayn was contemporary to his honourable grandfather, the Messenger of Allah (s), and spent his life under the protection of revelation and mission, and he drunk milk from the breast of faith. As

1. **Maws'at Kalimat Imam Husayn (‘a)** p. 567; **Al-Mahasin** 1:344.

2. *Surat Al Tawhid*, 112:3-4; **Tafsir Majm'a al Bayan** 10:487; **Maws'at Kalimat Imam Husayn (‘a)** p. 569; **M'adin al Hikmah** 2:51.

3. **Manaqib Ali bin-Abi Talib** 3:222; **Maws'at Kalimat Imam Husayn (‘a)** p. 827; **Bihar Al-Anwar** 44:191.

his father, his mother and his brother, he suffered the pains and anguishes of the mission and became aware of the fact that the tradition of the great Prophet is the second centre of the divine religion after the great Qur'an. He became aware of the necessity of care that needed to be taken regarding these two sources. He deemed it necessary to stand against the plots for alteration and corruption of the tradition (Sunnah), because some of the heads of the companions prevented the compilation of the narrations dauntlessly for the fear that their secrets divulge and the facts that are their obstacles for obtaining the sovereignty are revealed or embitter its pleasure in their palate.

Therefore, we observe that Imam Husayn ('a) stood very bravely in front of a scheme that was taking place against the religion, and for reviving the religion of his grandfather, the great Prophet (s), he offered his most precious gifts and put them on the tray of sincerity, and therefore the Messenger of Allah (s) proved to be certain about the Imam, when he said: "Husayn is from me and I am from Husayn. Indeed, Husayn is the light of guidance and the ship of salvation."

Abu Abdullah Al-Husayn ('a) has taken much care in narrating the way of the great Messenger, expressing the narrations of the Sunnah, acting according to them and keeping them alive, and he was the leader of the rebellion movement against those who aimed to change, corrupt and alter the tradition of that great Prophet. Imam Husayn ('a) said about the Messenger of Allah (s).

The Messenger of Allah (s) was the best and most kind-natured of Allahs' creations.¹

Imam Husayn ('a), like his honourable brother Imam Mujtaba ('a), has been described with the behaviour of the Messenger of Allah (s) in his life, his behaviour with his family, his companions, his manner of sitting and the manner of his sessions. These two great Imams have been likened to have the qualities of the Messenger of Allah (s) and from their great father, Ali ('a), who had been trained in the school of the Prophet from childhood until the Prophets' death. Here we will point out some parts of the manner of his behaviour. Imam

1. **Kanz Al-'Ummal** 7:217; **Maws'at Kalimat Imam Husayn ('a)** p. 571.

Husayn (‘a) said: “I asked my great father: “How was the silence of the Messenger of Allah (s)?”

He replied: “His silence included four things: patience, having concern, moderate thinking and behaving. About his behaving, he showed no difference between people when looking at them and listening to them, but his thinking was about transient or intransient affairs, he was full of patience and fortitude, nothing could make him irritated and angry, and he watched for four things: he did good deeds in order that people follow him, he was refraining from doing indecent deeds in order that people refrain from them, he aimed for the welfare of the situation of his nation and for their interests, and he did whatever was beneficial of this world and that world of the hereafter.”¹

Imam (‘a) has narrated that, “One day, the Messenger of Allah (s) was sad, he was asked what the reason for his sadness was, he said: “I saw in my dreams that Bani Umayyah will rise on my pulpit one after another.” It was said to him: “O, Messenger of Allah! Don’t worry about them. They only obtain mundane positions. And Allah has descended the noble verse about this matter.”²

﴿وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ﴾

Also, Imam (‘a) has narrated that, “Whenever the great Prophet was eating, he said: “O, Allah! Multiply this food for us and grant us a meal better than it.” Whenever he was drinking milk, he said: “O, Allah! Multiply it for us and grant us from it”³, and whenever he was in supplication and was weeping and praying, he raised his blessed hands to the sky like a poor person that is requesting food.”⁴

1. 'Uyun Akhbar Al-Rida (‘a) 2:285; Ma'ani Al-Akhbar p. 79; Majm'a al Zawaid 8:275; Maws'at Kalimat Imam Husayn (‘a) p 571-575.

2. Al Durr al Manthur 4:191; Maws'at Kalimat Imam Husayn (‘a) p. 575; Al-Ghadir 8:248.

3. 'Uyun Akhbar Al-Rida (‘a) 2:42; Maws'at Kalimat Imam Husayn (‘a) p. 578.

4. Maws'at Kalimat Imam Husayn (‘a) p 578; Bihar Al-Anwar 16:287.

It was asked from Imam Husayn: "What are the contents of the Adhan?" He replied: "Adhan is the divine inspiration that has been descended on your Prophet but you claim that had been received it from Abdullah Ibn Zeid. I heard from my honourable father, Ali ibn AbiTalib ('a) that he said: "When the great Prophet ascended (to heaven), Allah sent to him an angel to pronounce for him the items of Adhan and Eqamah two by two, and then Gabriel said to the Messenger of Allah (s): O, Muhammad! This is the contents of the Adhan for prayer."¹

The imam ('a) has narrated that: "In the Gazwah (Muhammad's war against the infidels) Thaat Al-Salasel, the Messenger of Allah sent thirty cavalries with Ali ('a) and said: "O, Ali! I will read for you a verse about the alimony of the cavalry:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

"Those who give their properties to others, whether in night or day, openly or in secret".

"O, Ali! The expense of horsemen is from the property of the people who have donated them, whether they give it openly or in secret."

Imam Husayn has narrated the events that he had observed them directly, or he has heard them from his father and mother, who are both infallible and reliable.³

5. The holy household Ahl Al-Bayt ('a)

The narration of Thaqalayn, which is narrated by hearsay, which all Muslims accepted, expresses well that the immortality of the religion of Islam is indebted to resorting to two basic elements; the great Qur'an and the pure household (Ahl Al-Bayt) of the great Messenger (s), which are in correlation with each other. These two are inseparable until that they join the Messenger of Allah (s) beside the

1. Maws'at Kalimat Imam Husayn ('a) p. 683; Mustadrak al Wasail 4:17.

2. Maws'at Kalimat Imam Husayn ('a) p. 710; Mustadrak al Wasail 8:253.

3. Maws'at Kalimat Imam Husayn ('a).

river of “Kawthar.” Therefore, for keeping themselves from deviation and slipping up, Muslims should resort to these two precious deposits of the great Prophet in any time and era. As you know, the old enemies of Islam were trying to separate these two important elements from each other, sometimes under the pretext of existing alteration in the word and the meaning of the great Qur'an, and sometimes by preventing the interpretation and the execution of the orders of Islam, and some of these enemies were performing this act by belittling the rank and position of the holy Ahl Al-Bayt, by keeping them away from performing their political and social role, by presenting the subject of “replacing” and repeating the phrase of “independence from their knowledge and their insight.”

The innocent leaders (‘a), according to the explicit divine inspiration, were the protectors of the progression of the divine mission, used all their efforts to protect these two basic elements and pillars from the palms of the felons, and in this way, they offered sincerely, their soul, their property and whatever they had, and sacrificed them in the way of protecting the mission of the great Messenger (s).

In this respect, we have pointed out some narrations that are narrated by the great Abu Abdullah Al-Husayn (‘a):

1. When the Messenger of Allah (s) finished the ceremony of his for his leaving to the pilgrimage of Makkah, he mounted on his camel and said these words: “No one will enter paradise but a Muslim.” Abudhar Ghaffari rose and came to seek the honour of that Prophet, and asked him: “O, Messenger of Allah! What is the meaning of Islam?”

The Messenger of Allah said: “Islam is itself bare, its cover is virtue, its decoration is modesty and shame, its criterion and its consistency is abstemiousness, its perfection is religion, and its fruit is performing, every thing has a base, and the base of Islam is our love, the love of Ahl Al-Bayt.”¹

1. **Amali**, by Sheikh Al-Tusi p. 84; **Maws'at Kalimat Imam Husayn (‘a)** p. 582; Tabari, **Bisharat Al-Mustafa** p. 151.

2. Husayn ibn Ali has narrated: "Those who love us, they are from us, from the Ahl Al-bayt." In this respect, he relied on the saying of Allah about the pious servant; "Whoever that obeys me, he is from me."¹

Of course, it is very clear that the one who has the love of the holy household in his heart, he will obey them, and the one who obeys them, he is among them.

3. Imam ('a) said: "Love us for the sake of Islam, because the Messenger of Allah (s) said: Do not magnify me more than I deserve, because Allah appointed me to serve him before he selected me as his Prophet."²

4. Imam also said: "In the time of the Messenger of Allah (s), we knew hypocrites only by the sign of their grudge, their malice, and their hostility towards Ali and his children."³

5. It is narrated that: One day, Mondhar ibn Jarood came to seek the honour of Imam Husayn ('a) and asked him: "Dear sir, the son of the Messenger of Allah (s)! How are you?" Imam said: "Arab oppressed non-Arabs under the pretext that the Prophet is from them, and non-Arabs acknowledged it. The situation between us and Qoraish is that they know our virtues, but do not confess to our position, and among the sufferings of Muslims is that whenever we invite them to the truth, they do not accept it, and if we leave them to themselves, they will never find a guidance other than in our path."⁴

6. The glad tidings of Husayn ('a) about the holy Awaited Saviour and the government of Imam Mahdi ('a)

There is great news about the disappearance and appearance of the expected Imam, Mahdi (may Allah hasten his arrival), the qualities of

1. **Maws'at Kalimat Imam Husayn ('a)** p. 582; **Nuzhat Al-Nadhir wa tanbeh al khatir** p. 85; **Maws'at Kalimat Imam Husayn ('a)** p. 582.

2. **Majm'a al Zawaid** 9:21; **Mu'ajam al kabir** 3:21; **Maws'at Kalimat Imam Husayn ('a)** p. 582.

3. **'Uyun Al-Akhbar** 2:72; **Kifayat al Athar** p. 102; **Maws'at Kalimat Imam Husayn ('a)** p. 585.

4. **Maws'at Kalimat Imam Husayn ('a)** p. 586; **Nuzhat Al-Nadhir** p. 85.

his government, his descriptions and his noble lineage, as according to the reliable sources of the compilation of the narrations (*Sihah* and *Masanid* the name of two books) has made this fact clear in the chapter of “The seditions and events,” the chapter of “The signs of resurrection,” and in other chapters.

The care and favour that the leaders of the Ahl Al-Bayt have generously given to this subject, is not less than the care and service of the Messenger of Allah (s), but it is the continuation of the way that the Messenger of Allah paced for planning the establishment of the government of truth to undertake executing the wishes and hopes of all Prophets and their successors during history.

In this regard there are many narrations from the master of free men, Abu Abdullah Al-Husayn (‘a), among them: That great Imam had narrated unique words about Imam Mahdi (‘a) from his grandfather, the Messenger of Allah (s), and from his honourable father Amir Mu’minin, here are some of them:

He said: “I went to my grandfather, the Messenger of Allah (s), he seated me on his knee and said to me: Dear Husayn! The exalted Allah has selected nine leaders from your generation the ninth of them is Qaem (one who establishes justice), and the virtue and rank of all of them is the same before Allah.”¹

Sho'ayb ibn Hamzeh asked the Imam: “Are you responsible for all the dealings?”

He said: “No.”

Shoayb asked: “Then, who is?”

Imam Husayn (‘a) said: The one who is responsible for this great task, is the one who fills the earth with justice as it has been filled with oppression and injustice. And as it was a distance between the rising of the great Messenger (s) and other previous Prophets, he will

1. Yanabi'a Al-Mawadah p. 590; Maws'at Kalimat Imam Husayn (‘a) p. 659.

also appear while mankind are far distant from the Divine teachings and no Imams had appeared shortly before him.¹

He said: "The owner of affairs becomes absent twice. One of his absences is long to some extent that some people say: he has been dead. Some people give news about his murder and others speak about his going to an unknown place, but no one is aware of his place but the great Allah."²

He said: "I heard from the Messenger of Allah: If there remained only one day in the life of this world, the Glorious Allah will prolong it to the extent that a man from my children appears and fills the world with justice, as it is filled with oppression and injustice."³

He said: "Imam Mahdi has five signs: Sofyani's coming, Yamani's coming, the heavenly glad tidings, the excessive injustice of the enemy, the killing of the pure soul."⁴

He said: "If Mahdi appears, people will deny him and will not know him because they suppose that he is an old and aged man while he appears to be youthful. That is the greatest sorrow."⁵

He said: "My son has a tradition like the tradition of Joseph and Moses ibn Imran. He is our descendant (Ahl Al-Bayt), and the exalted and blessed Allah will reveal the matter of his appearance in one night."⁶

He said: "When Al-Mahdi ('a) appears, there is nothing governing between him with the Arabs and Quraysh but a sword, and it is while they do not try to rush for his appearance. I swear by Allah! His clothes are thick and rough, his food is from the breads of rye and barley, there is nothing ruling in his time but the firm verdict based on

1. **Al-kafi** 1:341; **'Aqid al Durr** p. 158; **Maws'at Kalimat Imam Husayn ('a)** p. 660

2. **'Aqid al Durr** p. 134; **Maws'at Kalimat Imam Husayn ('a)** p. 660

3. **Kamal al Din** p. 317; **Maws'at Kalimat Imam Husayn ('a)** p. 661.

4. **'Aqid al Durr** p. 111; **Maws'at Kalimat Imam Husayn ('a)** p. 662.

5. **'Aqid al Durr** p. 41; **Maws'at Kalimat Imam Husayn ('a)** p. 665.

6. **Kamal al Din** p. 317; **Maws'at Kalimat Imam Husayn ('a)** p. 665.

the sword, and his life is inspired by nothing but the shadow of the sword.”¹

7. The principles of ideas and the discipline of speech

Here, we bring a selection of the registered narrations from the master of martyrs, Husayn ibn Ali (‘a):

Regarding the uniqueness of the glory of Allah, Imam (‘a) said: “Those who describe things, have not ability to describe his greatness and grandeur, and the position of his almightiness is not fathomable to the heart of man, because he is unique among all the things that exist, the scientists and theorists have not the power of understanding him with their intelligence, wisdom, and thoughts. They can only certify him with their faith to the hidden, because it is impossible to describe him by the qualities of his creations. He is the unique independent Allah. What is created in the imaginations and thoughts is something but him... he gives existence to every absence, he leads every existence to an absence, and these two qualities won’t assemble for any one but him in the same time. The end of thinking in his essence, faith to his existence, and the preparation of faith, does not prove any quality. It is possible to describe the qualities by Allah, but it is impossible to describe Allah by qualities. By Allah, you can know science and wisdom, but by wisdom and science you cannot know Allah. The glory of Allah has no equal, and he is free from any fault, he is the unique Allah that is all-hearing and all-seeing.”²

In replying to Ibn Arzaq, Imam Husayn (‘a) says: “Allah cannot be understood by senses, and he is not comparable to people. He is near, but is not joined to the things, and is far but not in a manner that he is of great distance of them. He is the one, but not the one that is a part of numbers. He is known by his symptoms and means, and is recognised by signs, there is no object of worship but him, and he is the great and magnanimous Allah.”³

1. 'Aqid al Durr p. 228; Maws'at Kalimat Imam Husayn (‘a) p. 663.

2. Tuhaf al 'Uqol p. 173; Maws'at Kalimat Imam Husayn (‘a) p. 530.

3. Al-Tawhid 80; Maws'at Kalimat Imam Husayn (‘a) p. 533.

One day Imam Husayn was among his companions, he said to them: "People! The great Allah has created his servants only because of being known by them, whenever they know him, they will worship him, and whenever they worship his holy nature, they will be free from worshipping others."¹

After that a man asked him about the recognition of Allah, Imam said: "The recognition of Allah means, the recognition of a leader and the obedience of him is necessary to people in any time and period."

When Imam ('a) is expressing the standard of duty, he says: "When Allah takes the ability of someone, he takes back his obedience from him, and when he takes away his power, he takes back his duty from him."²

In replying to Hasan Basri about the meaning of the word "Divine ruling," Imam ('a) said: "Indeed whoever that has no faith in the goodness and badness of "Divine decree," he has completely become a pagan, and whoever flaunts his sins to Allah, he has committed a very big sin. Allah is not worshiped with distaste, no one can rebel against him by force, and he does not annihilate the servants, but he is the owner of whatever he has given to them, and he has power and ability over what he has given to them. If they obey Allah, he does not prevent from their servitude, and if they committed sin, he can remind them of the favours he has done for them, he can make distance between them and their sins, but if he does not do this, he is not the one who forced them to commit a sin or persuaded them to do it, but by threatening and pronouncing an ultimatum to them, he has granted them ability and submission, and has showed the way of reaching to greatness and immortality to his servants."³

The prayers of Imam Husayn ('a), especially the prayer of 'Asharat⁴ and the prayer of 'Arafah, which shines by its valuable teachings and

1. **'Ilal Al-Shari'a** 1:151; **Maws'at Kalimat Imam Husayn ('a)** p. 540; **Kanz al Fawid** p. 151.

2. **Tuhaf al 'Uqol** p. 175; **Maws'at Kalimat Imam Husayn ('a)** p. 542.

3. **Fikh al Rida** p. 409; **M'adin al Hikmah** 2:45; **Maws'at Kalimat Imam Husayn ('a)** pp. 540-541.

4. **Al-Balad, kaf'ami** p. 24.

its boundless disciplines, are full of precious pearls about the uniqueness of Allah, recognition of him, and the divine guidance. We can also say they are a full course of the principles of ideas, when in the beginning of the prayer he says: "The praise and homage belongs to Allah, that his divine decree takes place and there is no end to his generosity and his munificence, no creation is like his phenomena, he is generous and merciful. He created all creatures and firmed the works with his wisdom. His phenomena are not hidden and the deposits do not spoil before him. He descended the comprehensive book with the clear light. He is the creator of his creatures, and in the unpleasant events, people request help only from him..."¹

8. Spiritual training and behaviour

1. It was asked from Imam Husayn ('a) about the greatness of this world and the world after death, that great Imam wrote the reply as follows:

In the name of Allah, the beneficent, the merciful, and so whoever that attracts the satisfaction of Allah, but results in the dissatisfaction of people, Allah will make him independent of people, and whoever that obtains the satisfaction of people, however it results in dissatisfaction of Allah, Allah will leave him to people. And there is nothing else to say.²

2. In expressing the kinds of worshipping and the levels of Allah's servants, Imam ('a) says: "Some people worship Allah for their great interest in the remuneration and reward, this kind of worship is the worship of merchants. Some worship Allah for they fear his torture, this kind of worship is the worship of slaves. And the other group worship Allah for praising him and thanking of his boundless riches, this kind of worship is the worship of a free man, and it is the best way to worship."³

1. **Iqbal Al-'Amal** p. 339; **Maws'at Kalimat Imam Husayn ('a)** pp. 793-806.

2. Al-Saduq, **Al-Amali** p. 167.

3. **Tuhaf al 'Uqol** p. 175.

3. About the effects and results of real worship, Imam says: “The one who worships Allah in a manner that Allah deserves, Allah will grant him a gift greater than the wishes and higher than what is sufficient for him.”¹

4. In reply to a question about politeness, Imam said: “Politeness is a quality that when you leave your home and meet and see people, causes you to treat them as if they are superior to yourself.”²

5. Imam Husayn (‘a) said: “If your belongings were useful to you and you have enjoyed them, you will not be alive forever to use them and they will not be permanent for you. Therefore, before you become reliant on them, enjoy them and get rid of them.”³

9. The valuable advices

A person wrote a letter to Imam and wanted him to advise him with two words. Imam wrote in his reply: “The one who is pursuing a task by committing a sin reaches what he wants very late, and the thing that he fears will come to him soon.”⁴

A man came to Imam Husayn (‘a) and said to him: “I am a sinful man, and I can’t refrain from doing sin, give me an advice.” Imam said: “Do five acts, then you can commit every sin that you want:

First: Do not have the nourishment and daily bread of Allah, and then commit every sin that you want.

Second: Go out from the divine province and government, and then commit every sin that you want.

Third: Select a place for yourself where Allah cannot see you, and then commit every sin that you want.

Fourth: When the angel of death enters to take your soul, banish him from yourself, and then commit every sin that you want.

1. **Bihar Al-Anwar** 71:184.

2. **Diwan Imam Husayn (‘a)** p. 199.

3. **Nuzhat Al-Nadhir** p. 84; **Bihar Al-Anwar** 71:357.

4. **Al-kafi** 2:373.

Fifth: When the owner of hell requires you to enter the fire of hell, do not enter in it, and then commit every sin that you want.”¹

Among the narrations, the useful advices of Imam Husayn (‘a), that are registered: “O, son Adam! Think a little and say to yourself: “Where are the kings and sultans and worldly men? Those who improved the earth, those who caused streams to flow, those who planted trees and created cities, but were separated from them with anxiety, while others inherited these things from them. Soon, we will join them too.”

“O, son of Adam! Remember your death and your resting place in the graveyard, remember the day that you shall stand before Allah and the organs of your body will bear witness against you. The day that when you walk your legs will tremble, the day where you will find it difficult to breathe, the day where some faces are luminous and white, and others are black. The day where secrets are revealed and the divine scale is used for measuring deeds.”

“O, son of Adam! Remember the deaths of your fathers and your children, how they lived, and where they resided, it seems that soon, you will be put in their place and you will be a lesson for those who are learning after you.”²

In one of his discourses, Imam Husayn said: “People! Compete in obtaining moral virtues, hurry for obtaining the benefit of generosity, a good deed that you have no haste for doing, is not a good deed. Attract the praise of others to yourselves by doing good deeds and do not allow the tongues of people to reproach and slander you with your weakness about doing decent deeds. If you gave aid to a weak person and he didn’t praise you for your kindness, do not be sad, because Allah is generous and graceful, he will grant you the biggest rewards and surely the reward of Allah is more valuable and greater than the reward his creations. Be aware! The need of people to you is itself one of the biggest riches that Allah has given to you. Therefore, never

1. **Bihar Al-Anwar** 78:126.

2. **Irshad Al Qulob** 1:29.

tire of their reference to you, because in this case, this gift will change to a misfortune.”¹

10. Jurisprudence and the orders of the religion

The pure Imams proved their religious authority in the political and methodical field after the great Messenger (s). The policy of caliphate took action in a calculated manner to eradicate the method of the Prophet and keep Imams aloof from the social and political arena, and as you saw, the holy Ahl Al-Bayt programmed for encountering this plot.

But in this conflict, the knowledgeable dimension was more clear and it overcame on the political dimension and as you see, the holy household, after Imam Husayn (‘a), were accused of resignation from the political arena, but the knowledgeable disability of the ruling line became apparent during history in spite of having many material and human enforcements, and the authority of the pure Imams obtained superiority over the current authorities of that time. From other side, the need of Muslims for analysing the orders of religion with much needed attention to the new events that were always happening, caused the appearing of the knowledge, virtue and perfection of the holy Ahl Al-Bayt (‘a).

The facts like the fact of the ability of the Ahl Al-Bayt in front of various questions that people asked them, and their non-acceptance of their knowledge from anyone but the great Messenger (s), that are the registered facts in history, are not hidden from any wise man, and this is a clear reason for their grace and their superiority.

Here we remind ourselves with a sample of narrations that are in relation to jurisprudence according to its current meaning and suitable of its capacity:

In relation to prayer, Imam Baqir (‘a) knows it is lawful to pray in one garment and in this respect he relies on the words of those who have been observing that Imam Husayn (‘a) has been saying his prayer in one garment and he narrates from that great Imam that he

1. **Kashf Al-Ghummah** 2:29.

has been observing the Messenger of Allah (s) has been saying his prayer in one garment.¹

It is narrated: The pure Imams (‘a) were saying aloud the sentence “In the name of Allah, the beneficence, the merciful” in the (morning, afternoon and evening) prayers. They said it in a loud voice in the beginning of the Surah of Hamd, and in the beginning of every Surah in every prayer. It is narrated from Imam Husayn (‘a): “All of us, the children of Fatimah, unanimously say this word.”²

Imam Husayn (‘a) was praying when a person passed in front of him, one of the members of the party of Imam prohibited him from this action. After finishing his prayer, Imam looked at him and said: “Why did you prevent this man to go?”

He said: “O, son of the Messenger of Allah (s)! He was creating a distance between you and your altar.” Imam said: “Woe to you! The Glorious Allah is so close to me that someone passing by will not affect the distance between us.”³

One day, Imam Husayn was sitting, when a group of people came carrying a corpse and passed in front of the Imam. When people saw the corpse they stood up. Here he decided to teach people in order to fix the mistake of rising before the passing corpse from the Sunnah of the great Prophet. Imam said: “The Messenger of Allah (s) was sitting, and people passed carrying the corpse of a Jew, the Prophet rose, in order that the corpse of the Jew be not higher than his blessed head.”

The author of the book “The encyclopaedia of the words of Imam Husayn” has narrated nearly two hundred and fifty narrations about the orders of religion in various sections of Islamic jurisprudence from Abu Abdullah Al-Husayn (‘a). The way and method of Imam Husayn in settling down the personal and social behaviours of Muslims and the Islamic society is like the other pure Imams and is one of the noble sources of perceiving divine orders.⁴

1. **D'aaim Al-Islam** 1:175.

2. **Mustadrak Al-Wasail** 4:189.

3. **Wasail Al-Shi'ah** 3:434.

4. **Al-Kafi** 3:192.

11. The prayers of Imam Husayn ('a)

The inheritance of the holy Ahl Al-Bayt along with the phenomenon of prayer, and both its qualitative and quantitative aspects have a unique and special privilege. Paying attention to the prayer in all of the states and conditions of life, as the exalted Allah says:

﴿قُلْ مَا يَعْبُدُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ^ط فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
الْزَامَا^١﴾

“Tell them, if you do not pray, Allah does not pay attention to you,” is a manifestation that makes a distinction between the behaviour of the holy Ahl Al-Bayt and others, as they have trained their followers in this manner too.

This phenomenon is clearly understandable for all Muslims in the days of pilgrimage to Makkah and other worshipping ceremonies among the followers and the Shi'ahs of the holy Ahl Al-Bayt. The prayers of the pure Imams ('a) are unique from the aspect of content, goals, and concepts, and they reveal the great difference and contrast between them and others clearly, and how far is heaven from the soil?

Some of the registered narrations of Imam Husayn ('a) guide us to the secret of obtaining the high attention paid to prayer and worshipping by the of the great Imams:

1. Imam Husayn ('a) said: “The weakest of people is he who does not pray, and the most miserable of people is the one who refrains from greeting others.”²

2. It is narrated from that great Imam that he was reading this prayer in the Qunut of the prayer of Witr, which he had learned from the great Messenger: “Allah! You observe all creatures and you are seen. You watch your servants from a superior horizon, all of people return

1. *Surat Furqan*, 25:77.

2. **Rawdhat Al-w'adin** p. 459; **Bihar Al-Anwar** 93:294; Al-Mufid, **Al-Amali** p. 317.

to you and this world that belongs to you. Allah! We take refuge in you to help us from committing disrespectful and terrible actions.”¹

3. Among the short prayers of that Imam we point to this prayer: “O, Allah! Do not take admiration of you away from me when you increase your riches to me, and do not chastise me with pain and suffering.”

About the meaning of the word "استدراج", he said: “When Allah takes away the admiration of himself from one of his servants, he grants him many riches but takes from him the grace of being thankful.”²

4. In the (Qunut) of his prayer, Imam Husayn read: “O, Allah! Everyone seeks a shelter, but you are my shelter, everyone searches for a companion, but you are my companion. O, Allah send greetings on Muhammad and his family, hear my voice, accept my prayer and arrange place of return before yourself. O, Allah! I swear you to the majesty that there is no greed, no sensual desire and no sedition in it. And no doubt interferes in it to change a way, I swear to you! Protect me in draught of tests and experiments, and protect me from the harm of the devil until you end my time here and I return to you, indeed you are the gentlest of kind ones.”³

5. In the Qunut of his prayer, Imam also read another prayer: “O, Allah! The divine decree is from you and there is no power and ability but for you. There is no other Lord but you. You placed the heart of your saints, the place of your will, and you fixed their intellect and wisdom, the place of your orders and your inhibitions. Whenever you want, you can force them to reveal each of their inner secrets, and you can flow on their tongue whatever you explained to them by the wisdom that obeys you, and they call you by the inspiration that you granted them. I should praise you and thank you for what you have showed me and for the position that you determined for me.”

1. **Musnad Ahmed** 1:201; **Kashif Al -Ghummah** 2:241; **A Durrah Al bahira** p. 5; **Bihar Al-Anwar** 78:128.

2. **Tuhaf al 'Uqol**.

3. **Muhaj al Da'awat** p. 49.

6. A prayer is narrated from that Imam by the name of “Asharat”

7. Then Imam put his blessed hand on the Yemeni’s element (one of the four elements of Ka’aba) and was praising his Lord: “O, Allah! You gave me riches but you didn’t ask for my praise for receiving them from you. You tested me greatly and didn’t find me patient. In spite of the fact that I was not thankful you didn’t take back your riches, and in spite of the fact that I was not patient, you didn’t pressure me. O, Allah! There is nothing expected from the generous one but generosity.”¹

8. It is narrated, some day, Shorayh entered the mosque of the Messenger of Allah (s), he saw Husayn in prostration and he rubbed his face on the soil and says: “O, Allah! My Lord! Did you create my body for the iron club and my inner members for drinking the boiling water of hell? O, Allah! If you call me to account for my sins, I will certainly request your generosity and your forgiveness, and if you put me in chain by the criminals, I will declare to them the degrees of your love and your affection that are in my heart! My Lord! My obedience to you is not useful to you and my offences make no harm to you, so give me the grace of obedience, and forgive my sins, because you are the kindest of compassionate ones.”²

9. Whenever Imam Husayn (‘a) went to visit the graves, he read this prayer: “O, Allah! You are the creator of the transient and mortal spirits, you are the creator of the decayed bodies and bones that bid farewell to the world who believed in you. (Allah!) Send your happiness and your merriment to them and send my greetings and blessings to them.”

10. He also said: “Whoever reads this prayer, Allah will grant him good rewards as many as the number of his creatures from Adam to the Resurrection Day.”³

Imam Husayn was consistently reading this prayer during the day and the night:

1. **Ihqaq al Haqq** 11:595.

2. Ibid.

3. **Mustadrak al Wasail** 2:373; **Bihar Al-Anwar** 99:301.

“In the name of Allah, the beneficent, the merciful, I rely on Allah in the name of Allah, from the side of Allah, in the way of Allah, and with the religion of the Messenger of Allah (s), there is no power and ability higher than the power and ability of the great and exalted Allah. O, Allah! I yielded myself to you and appealed to you and I deposited my works to you. I request good health of you from the end of any indecent deed in this world and that world. O, Allah! You are able to support me in the face of all people, but no one is able to support me against you. Support me from the all things that I fear from and I refrain from and relieve me in my problems, because you are aware of everything and I am unaware, you have power over everything and I have no power, you have the ability of everything, I hope to obtain your mercy, you are the kindest of kind ones.”¹

The prayer of 'Arafah is from the most striking prayers that it is registered in detail from that great Imam. The prayer that causes the flow of the rain of divine mercy on man by preparing the means and causes of return to Allah, the repentance and the height of insight and recognition. In previous discussions we pointed to some of its contents. Now, you will observe some other parts of it: Praise to Allah who has not accepted any one as his child that he can inherit of him, he has no partner in his realm of government to take action against him about what he has created, and he is not despised to select a supporter for helping him in what he has created. Pure, he is pure. If there were two objects of worshipping in the earth and sky, both of them would spoil and collapse. Pure is the unique and independent Allah who has no child and is not the child of someone, there is no one equal to him. Praise him, the praise that is equal to the praise of his chosen angels and the praise of the Prophets who have been sent on a mission for him, and the blessings of Allah to the best of his servants, the last of the Prophets, and his pure and sincere family.

O, Allah grant me a position of fear from your grandeur that one would think I see you. Give me prosperity by your virtue and do not make me a worthless and helpless man by committing sin and disobeying you. Make your divine decree blessed and good for me in

1. **Muhaj al Da'awat** p. 157.

order that in pleasant and unpleasant of your divine decrees, I do not want to obtain what you have instore for me before I deserve it, and that I do not postpone obtaining something that you wish me to have now.”¹

12. The literary personality of Imam Husayn (‘a)

There is no doubt that from the aspect of recognition and the ability of artistic expression, Imam Husayn (‘a) was like his grandfather, his honourable father and his great brother.

Their enemies have been said about them: “They are the household that have discipline and knowledge mixed in their blood,” “They are from Bani Hashem who split rocks and take knowledge from the sea.”²

In the day of ‘Ashura, ‘Umar Sa’d, with an exposition and using a metaphor to the discourse of Imam Husayn (‘a) says: “He (Imam Husayn) is the son of his father Ali, if he speaks one other day too, their words will not be finished and he won’t be lost for words.”³

Those who write about the places of death have mentioned the words and discourses of Abu Abdullah Al-Husayn (‘a) in Karbala and in the day of ‘Ashura: “Never has it been heard that some one speaks as eloquently as Husayn.”⁴

In spite of the fact that the era of Imamate of that great Imam was not long, and there was no political opportunity to create the structure of the discourses of that Imam, and also, Imam was faithful to the compromising contract of his brother Imam Hasan (‘a) with Mu’awia, there are many narrations in the arena of discourse and other matters. Additionally, in the time of his honourable father⁵, he took part in the lectures that took place by consultation, and therefore he used all artistic manifestations proportionate with the aim that he wanted to show to the people.

1. **Bihar Al-Anwar** 98:218-219.

2. Al Majalis, **Al Saniah** 21-28-30.

3. Al Majalis, **Al Saniah** 21-28-30.

4. Ibid.

5. **Hayat al Imam Husayn (‘a) in His father Time** pp. 74-81.

Notwithstanding the fact that the incident of Karbala created about ten lectures from beginning to end, the fiery lectures in the land of Taff and Karbala varied in their special content and structure.¹

In those lectures, Imam reminded the enemy of the letters that they had sent him, and reminded them of how they failed in their promise to help him, and then summoned them to the obedience of Allah and to help him. It is registered in one of his letters: *'O, people of Kufa! Down with you; it was you who asked help from us, by presenting love and interest, and when we replied to your pleas with a positive answer and hurried immediately to help you, you used the swords, that were supposed to have been on our side of the battle against us and added fuel to the fire of sedition that our common enemy had kindled. You rose to support your enemies and fight your leaders and despite your enemies never having treated you with justice or given you any profit. You had the hope for a better future with them, but they only gave you unlawful material things of the world and caused you to enjoy only a tiny bit of pleasure...'*

This lecture, besides having two elements of feeling and trial, is also full of various artistic elements and it is only suitable to the ability of a professional poet who understands the artistic wonders that are full of thrills.²

Letters, memories, speeches, prayers, poems and artistic expressions are another face of the literary aspects that Imam Husayn took care of. Here we point to two samples of the poems of that Imam which are proportionate to our discussion:

The great Allah that has a high rank, glory, grandeur and eternity belong only to him. He put death as an equal among all of his creations, and all of them are transient and mortal, although we desire the flamboyance of this world, this world is not a permanent house. Delight for pride and selfishness is mortal in this world, and although

1. **Tarikh Al-Adab Al-Arabi** pp. 307-311.

2. **Tarikh Al-Adab Al-Arabi** pp. 311-303.

the residents of this world are interested in residing in this house, they will speedily emigrate from it.”¹

Be independent of every creation by the existence of the powerful creator, then you will be free from every liar and honest man. Request your sustenance only from the favour and grace of the compassionate Allah, because there is no one to give you sustenance but him, the one who thinks, people will make him free from neediness, he has no faith in Allah, and the one who thinks he will obtain the sustenance only by working, he has fallen from highest height.”²

1. **Diwan Imam Husayn** 4:115

2. **Al-Bidayah wa'l-Nihayah** 8:228.

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2. al T'ajub, abi al Fatih al Karaji, (died 449H.), Sheik Faris al Hasuon, Qum (1421H.).
3. Taj al MawAlid, abu Ali al Fadil bin al Hasan al Tabrasi, (died 548H.), maktabah, ayatallah Mar'ashi, 6th edition, (1406H.), Qum.
4. Tarikh ibn Khaldon, Abdul-Rahman bin Mohammad, bin Khaldon, Publication of Dar Ihia Al-Torath, Beirut, Lebanon, 4th edition.
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6. Tarikh Al-Khulafa', by Jalal Al-Din Abdul-Rahman Al-Suyuti, who died (911 AH).
7. Tarikh Al-Tabari (Tarikh Al-Umam wal Moluk), by Abi Ja'afar Muhammad bin Jarir Al-Tabari (310 AH), Mo'asasat Al-'Alami-Beirut (1403 AH).
8. Tarikh al Madinah al Munawarah, abu Zaid 'Umar bin shabah al Namiri (died 262H.), Dar al Fiker 2nd edition (1410H.), Qum.T
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10. Tarikh Baghdad, Ahmad bin Ali Al-Khatib Al-Baghadadi, by Mustafa Abdul-Qadir 'Ata, Dar Al-Kitab Al-Arabi, Beirut, Lebanon, first edition.
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12. Tuhaf Al-'Uqul, by Abi Muhammad Al-Hasan bin 'Ali bin Al-Hussan bin Shu'abah Al-Harani, Mo'asasat Al-Nashir, second edition (1404 AH).
13. Mukhtasar Tarikh al Islam, abdull -Basit bin Ali fakhuri, (died 1324H.).

14. Tathkirt Al-Khawas, by Abi Al-Mudhafar Yusuif bin Qazawighli bin Abdullah Sebt ibn Al-Jawzi, who died (654 AH).
15. Tarjamat Imam al Hasan ('a), Ibn 'Asakir (died 571H.), Mosasat al Mahmudi, 1st edition (1400H.), Bierut.
16. Tafsir al Asifi, Fidh al din al Kashani, (died 1091H.), Maktabah al 'Alam al Islami, 1st edition (1409H.), Tehran.
17. Tafsir Imam al 'Askari ('a), Imam al Hasan al 'askari, (died 260H.), madrasat Imam al Mahdi, 1st edition (1409H.), Qum.
18. Tafsir al Baghawi, al baghawi, (died 510H.), daar al M'arifah, Bierut.
19. Tafsir al Bidawi, al qadhi Abdullah bin 'Umar bin Muhammed al Bidawi, (died 682H.), dar al fiker, Bierut.
20. Tafsir al Tha'alabi, (al Kashef wa Bayan) abu Ishaq Ahmad, Imam al tha'alabi, (died 427H.), dar Ihia al Turath al Arabi, 1st edition (1422H.), Bierut.
21. Tafsir al Razi (Tafsir al Kabir), al Razi, (died 606H.), dar Ihia al Turath al Arabi, 2nd edition, Bireut.
22. Tafsir al Sam'ani, (died 489H.), Dar al watan, 1st edition 91418H.), Riadh.
23. Tafsir 'Ayashi, abu Nadhar Mohammed bin Masuad bin 'ayash al salami al Samarqandi, (al 'Ayashi), (died 320H.), al Maktabah al 'Almiah al Islamiah, 1st edition, Tahran.
24. Tafsir al Qumi, abu al Hasan Ali bin Ibrahim al qumi, (died 329H.), Mosasat dar al Kitab 3rd edition (1404H.), Qum.
25. Tafsir al Qurtubi, al Qurtubi (died 671H.), dar Ihia al Turath al Arabi (1404H.), Bierut.
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27. Tafsir Furat al Kufi, abu al Kasim furat al Kufi, (died 352H.), Irshad al Islamiah, 1st edition (1410H.), Tehran.
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